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A

GRAMMAR

OF THE

CHINESE LANGUAGE.

通用漢言之法

BIBLIOTHECA CIVITATIS HARENBERGENSIS.

BY THE REV. ROBERT MORRISON.

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CHINESE ENGLISH

OR THE

TRIPLE

PREFACE.

THE object of the following work is, to afford practical assistance to the student of Chinese. All theoretical disquisition respecting the nature of the language has been purposely omitted. On this subject much has already been said ; but, as yet, in our language, little practical assistance has been afforded to the student. It is hoped that this grammar will, in some degree, supply the defect. And, as it is the first work of the kind in English, and treats of a language little known to Europeans, it will, with the judicious, meet with every suitable allowance.

The writer strongly recommends it to the student to pay particular attention to the Chinese character ; and not to consider that he knows any phrase, till he can write, without reference, every character contained in it. If this be attended to at first, it will render his future progress more easy, more pleasant, and in the writer's opinion more rapid, than if he confined himself merely to the pronunciation of words.

The Chinese occasionally practise writing with a pencil and water on a flat tile. The water dries up almost instantly, and they form the Character again and again till perfect. The student will find this mode of practising writing extremely useful, and thus forming the character repeatedly, the best method of committing it to memory.

The acquisition of the Chinese language has often been represented as almost impracticable : and sometimes, on the other hand, it has been said to be very easy. It is of importance that the student should take the middle path, where indeed the truth lies. To know something of the Chinese language is a very easy thing;—to know as much of it as will answer many useful and important purposes is not extremely difficult;—but to be master of the Chinese language, a point to which the writer has yet to look forward, he considers extremely difficult. However the difficulty is not insuperable. It is "a difficulty which" (in the words of Sir William Jones, when

speaking of the Persian language) "like all others in the world, will be insensibly surmounted by the habit of industry and perseverance, without which no great design was ever accomplished."

The student therefore should not undertake Chinese under the idea that it is a very easy thing to acquire: nor should he be discouraged from attempting it under an impression that the difficulty of acquiring it is next to insurmountable.

Should this attempt meet with a favorable reception, it is intended to be succeeded by Dialogues, Chinese and English; with Miscellaneous Translations, calculated to facilitate the progress of the student. Also by a Dictionary of the Chinese Language in two Parts. The first, Chinese and English; the second, English and Chinese.

MACAO, APRIL 2*d*, 1811.

CONTENTS.

	Pages.
Remarks on the peculiarities of the Chinese language,	1
Chinese method of giving the pronunciation of Characters,	2
European Orthography of Chinese words,	3
Table of Chinese Syllables,	5—18
Of the Tones,	19—21
Table by which to practise the Tones,	22—24
Of the Chinese Characters,	25—27
Table of Radicals,	28—33
Of Dictionaries of the Chinese Language,	33—36
Punctuation,	36
Of Nouns,	37
Table of Numerals,	38—59
Of the Particle *chày* post-fixed to Nouns,	59
Of Number,	60—62
Of Case,	62—66
Of Gender,	66—67
Of Adjectives, Positive Degree,	68—69
———— Comparative,	69—77
———— Superlative,	77—81
Of Numbers,	81—86
Of Pronouns,—Personal,	87—94
————Possessive,	94—101
————Interrogative,	102—103
————Demonstrative,	104—105
————Relative,	106—108
————Distributive,	108—109
————Indefinite,	110—112

	Pages.
Of Verbs: The Verb "to have,"	113—143
———The Verb "to be,"	144—171
———"Do; must; ought; should; may; can; will; let."	171—180
———"To advise,"	181—197
———Of the verbs "to increase," and "to strike," as Auxiliaries,	197—198
———Of Impersonal verbs,	198—200
Of Adverbs,	201—230
Of Prepositions,	231—246
Of Conjunctions,	247—256
Of Interjections,	257—258
Of the Provincial Dialect,	259—267
Of Syntax,	268—272
Of Prosody,	273—280

ERRATA.

Page 17, line 8, for '*Ç̣uon,*' read '*Cuon.*'

—— 19, — 5, for '*keŭ,*' read '*keŭ.*'

—— 20, — 6, and elsewhere, for '*hiá,*' read '*heá.*'

—— 35, — 9, for '*liĕ,*' read '*lëĕ.*'

—— 44, — 5, for '*chuĕng,*' read '*chuĕn.*'

—— 49, — 8, for '*kiuén,*' read '*keuén.*'

—— 51, — 2, dele (n).

—— 55, — 16, and elsewhere, for '*tèng,*' read '*tāng.*'

—— 59, — In the note for '(1),' read '(2),' and for '(2),' read '(1).'

—— 67, — 13, for '*kwān,*' read '*pëĕ.*'

—— — — 14, for '*pëĕ,*' read '*kwān.*'

—— 73, — 2, for '*hieūng,*' read '*heūng.*'

—— 81, — 10, after 'the extreme,' read (1), and after 'of,' read (2).

—— 90, lines 8, 9, 13, for '*Ya,*' read '*A.*'

—— 91, line 5, for '*xĕ,*' read '*shĕ.*'

—— 93, last line, after 'old,' dele the comma.

—— 94, line 5, for '&c.'—read '&.'

—— 96, — 11, after '*yày,*' dele (3).

—— 102, lines 2, 4, and p. 103, l. 19 for '*sŭy,*' read '*shŭy.*'

—— 105, line 5, for 'cup,' read 'cups.'

—— 120, — 4, for 'not,' read 'not.*'

Page 121, line 3, after '*leaoù,*' read '(expletive to round the sentence.)'

—— 122, — 18, for '*tsaō,*' read '*tsaoū.*'

—— 131, — 10, for '*haē,*' read '*kaē.*'

—— 164, — 12, after 'time,' dele the semicolon.

—— 165, — 6, before 'Emperor,' read 'the.'

—— 167, — 4, after (discourse,) place a note of interrogation.

—— 179, — 11, for '*keaów,*' read '*keaoú.*'

—— 186, — 6, after 'him,' dele '&c.'

—— 194, — 7, after 'advised,' read '&c.'

—— 204, — 14, for '*aou,*' read '*Taou.*'

—— 206, last line, for 'respected,' read 'restricted.'

—— 213, line 12, for 'came,' read 'come.'

—— 227, — 1, after 'one,' place a note of interrogation.

—— 231, — 11, for 'of hot,' read 'hot.'

—— 233, — 6, for '*pwūn,*' read '*pwān.*'

—— 236, — 5, for '*Hiang,*' read '*Heang.*'

—— 240, — 11, for 'situation,' read 'situated.'

—— 243, — 2, for the '*Tartars,*' read 'the *Tartar.*'

—— 259, — 17, for 'languages,' read 'language.'

—— 270, — 5, for 'day,' read 'day's.'

A GRAMMAR

OF THE

CHINESE LANGUAGE.

PRELIMINARY REMARKS.

IN learning any language, ancient or modern, Chinese excepted, we build on the foundation that was laid in childhood.—We then acquired the knowledge of a few characters, the signs of simple sounds. To be able to combine these with readiness; to articulate a number of them joined together, on first seeing them; and to remember their various combinations, was the result of very considerable labour. In learning every alphabetic language we proceed on the same plan, and daily, though we may not advert to it, experience the advantage of our previous attainments. But in attempting the Chinese language we have to enter on an intirely new method. They have no alphabet. The character presents nothing to the eye by which its pronunciation can be ascertained. It attempts to communicate to the meaning, regardless of the sound. How far it succeeds, and whether this advantage, if really possessed, equals or overbalances the obvious defect of not conveying the sound, must be determined by those who are masters of Chinese as well as of an alphabetic language, and so able to make a fair comparison.

Though they have no alphabet, nor any thing in the character itself by

which its pronunciation can be known, they yet endeavour, and succeed imperfectly, to communicate the pronunciation of words. Thus, first, by giving a character in common use, and which is supposed to have been learned from the mouth of a master, of the same sound as a character less common. This they call the 音 *yin;* and, second, by the use of two characters which they call the 音切 *tsëĕ yin* or "divided sound." Thus of *ting* and *kea* the initial of the first and final of the last—they spell *Ta.* And would put it down thus:

Ting 定 Ting
Kea 迦 Kea } *Ta*

大 (the word to be spelled)
Tsëĕ 切 divided
Yin 音 sound

If they confined themselves to just as many initials and finals as are necessary, these might soon be acquired, but they use in their Dictionaries and Commentaries (where they give the pronunciation as above) a great many different characters for the same initial or final, so that a considerable knowledge of the character is requisite before the *yin* or *tsëĕ yin,* can be of any use to a learner. At present I shall advert to that *orthography* of their words which is adopted in the following work.

It is proper to premise that their words consist but of one syllable, and those syllables distinguishable by our alphabet are not more in number than about three hundred and fifty. Hence, it is easy to perceive, that whatever orthography be adopted, it will be no difficult matter to make it familiar.

The different Nations of Europe who use the Roman alphabet do not

agree in the powers of the letters, and so differ in the spelling of the Chinese syllables. In the English language little has been done relative to Chinese. Most of the spelling in Europe is that of the Portuguese, and for this reason it is given in the following Table of syllables.

The pronunciation of the court, called in Europe the Mandarine Tongue (in Chinese 話官 *Kwan hwa* Public officer's dialect) and which is spoken by public officers and persons of education in every part of the Empire, is different from the dialect of each Province: the Provinces moreover differ amongst themselves. The dialect of Macao is different from that of Canton, and the mandarine dialect of Nanking is different from that of Peking; hence any one orthography must of necessity be imperfect.

The following Table exhibits the orthography of the Chinese syllables both in the Mandarine tongue and in the dialect of Canton. To each syllable is affixed an useful character, that the learner in acquiring the pronunciation may avail himself of the assistance of the mere Chinese Scholar, to whom alphabetic characters alone would be unintelligible.

By reading over the Table of syllables with different natives, the Learner will be able to mark, with considerable ease, the varieties of pronunciation. Perhaps the pronunciation of the very first native who is tried will differ considerably from the orthography here given; but on hearing several natives, the Learner will find that it is as near the general pronunciation as the powers of the English alphapet will admit.

In the following Table,

A, has the power of *a* in "card;"

Ă, as in "hat;"

Ae, like *i* in "wine;"

A before *ong,* like *a* in "ale;"

Aou, like open broad a coalescing with *oo;*

E, as in "me;"

Ee final, may be pronounced as the preceding by learners who have not the assistance of a Native: they mark a sound which our letters do not convey;

Oa, as in "moan;"

Ow, as in "how, cow, and sow," when used as a Noun;

U, like the French *eu* in "Peu," except where in English it would sound short;

Ŭ, as in "but;"

Y, final as in "Truly."

The pronunciation is thrice given; first the English, and second the Portuguese of the Mandarine Tongue, and third the Canton dialect.

A TABLE

Of Syllables contained in the Chinese Language.

1. *A* as in Card.

A or *Ya*
Ya
A — 亞 — The second degree, &c.

An or *Gan*
Gan or *Ngan*
Oan — 安 — Repose.

Aou or *Gaou*
Gao or *Ngao*
Ow — 傲 — Proud.

2. *C.*

Cha
Cha
Cha — 茶 — Tea.

Chae or *Chi*
Chai
Chae — 差 — To send.

Chan
Chan
Chan — 產 — To produce; bear.

Chang
Chang
Chaong — 長 — Long.

Chaou
Chao
Chew — 召 — To call an inferior.

Chay
Che
Chay — 這 — This.

Che
Chi
Che — 知 — To know.

Chĕ or *Chih*
Chĕ
Chik — 直 — Direct; straight.

Chen
Chen
Cheen — 展 — To open; unfold.

Chin
Chin
Chăn — 眞 — True.

Ching
Ching
Ching — 正 — Straight; right.

Chŏ
Chŏ
Chok — 竹 — Bamboo.

Chow
Cheu
Chăou — 醜 — Ugly; disagreeable.

Chu or *Choo*
Chu
Chu — 主 — A lord; master.

Chuĕ
Chuĕ
Chŭt — 拙 — Coarsely done.

Chuen
Chuen
Shune — 船 — A ship or boat.

Chun
Chun
Chun — 春 — The spring.

Chung
Chung
Chung — 中 — The middle.

Chŭy
Chui
Chuy 吹 To blow the breath.

Chwang
Chöang
Choang 床 A bed or couch.

3. *E.* as in Me.

E
Y
E 衣 Garments.

4. *F.*

Fă
Fă
Fat 法 Rule: law.

Fan
Fan
Fan 反 To subvert; contrary.

Fang
Fang
Fang 房 A room.

Fe
Fi
Fei 肥 Fat, lusty.

Fei
Fy
Fei 非 A negative; not.

Fŏ
Fŏ
Făt; fok 佛 Author of a system of religion.

Foo
Fu
*Foo; Hoo.** 父 A Father.

Fow
Fou
Făw 浮 To float.

Fun
Fuen
Fun 分 To divide; part.

Fung
Fung
Fung 風 The wind.

5. *G.* hard.

Gae
Ngai
Oe 愛 To love.

Gan
Ngan
Oan 安 Rest; repose.

Găn
Gen
Yan 恩 Favour; bounty.

Gang
Ngang
Gang 昂 Lofty; high.

Găng
Ngeng
Ying 硬 Hard; stiff.

Gaou
Ngao
Gow 敖 Proud.

Gĕ or *Gih*
Ngĕ
Gak 額 The forehead.

Go or *wo*
Ngo
Go 我 I.

Gow
Ngeu
Gow 偶 Double; a pair.

6. *H.*†

Hae
Hai
Hoe 海 The sea; large river.

* *Hoo* is the pronunciation of Macao and its neighbourhood. † In the dialect of Peking it becomes *sh* or *s*, before *e*, and *i*.

Han
Han
Han 旱 Dry.

Hăn
Hen
Hăn 恨 To hate.

Hang
Hang
Hoang 行 Walk; A factory.

Hăng
Heng
Hăng 恒 Continuance.

Haou
Hao
How 好 Good; to love.

He
Hi
He 喜 Joy: to rejoice.

Heang
Hiang
Haong 香 Odour; fragrance.

Heaou
Hiao
Hew 曉 To understand.

Hëĕ
Hiĕ
Heep 脇 The ribs.

Hëen
Hien
Heen 閒 Leisure.

Heŏ
Hiŏ
Hoak 學 To learn.

Heu
Hiu
Hŭy 許 To permit.

Heuĕ
Hiuĕ
Heut 血 Blood.

Heuen
Hiuen
Huen 懸 To suspend.

Heun
Hiun
Fŭn 訓 To explain.

Heung
Hiung
Hung 兇 Cruel.

Hin
Hin
Hun 席 Inflated.

Hing
Hing
Hing 興 To raise up.

Ho
Ho
Fo 火 Fire.

Hoo
Hu
Foo 護 To escort; preserve.

How
Heu
How 後 After.

Hung
Hung
Hung 紅 Red colour.

Hwă
Hoĕ
Wak 畫 A line or stroke.

Hwa
Hoa
Fa 花 A flower.

Hwae
Hoai
Wae 壞 To destroy; spoil.

Hwan
Hoan
Wan 還 To revert; repay.

Hwang
Hoang
Woang 黃 Yellow.

Hwŏ
Huŏ
Woot 活 Living; animated.

Hwŭy
Hoei
Wooy 回 To return.

7. *I.* as in French.

Iang
Iang
Yaong 攘 To exclude.

Iĕ or *jih*
Iĕ
Yat 日 The sun; day.

Ien
Ien
Een 然 Certainly.

Ieng
Ieng
Ying 仍 As before.

Iin
Iin
Yun 人 A human being.

Iŏ
Iŏ
Yok 若 If.

Iow
Ieu
Yow 柔 Softly: tender.

Ioo
Iu
Yu 如 As; if.

Iuen
Iuen
Une 懦 Timid—also read *No.*

Iun
Iun
Yun 潤 Mellow: comfortable.

Iung
Iung
Yung 冗 To sprinkle: to mix.

8. *K.**

Kae
Kai
Koe 該 Ought.

Kan
Kan
Kum 甘 Sweet.

Kăn
Ken
Kăn 根 Root.

Kang
Kang
Koang 剛 Hard.

Kăng
Keng
Kăng 更 More, forms the comparative.

Kaou
Kao
Kow 高 High.

Ke
Ki
Ke; He 起 To arise.

Kĕ or *kih*
Kĕ
Hak 刻 A moment; portion of time.

* In the Peking dialect before *e* and *i* it becomes *ch*; or *ts.*

Kea *Kia* *Ka*	家	A family; a house.
Keae *Kiai* *Kae*	誡	A precept.
Keang *Kiang* *Koang*	講	To speak.
Keaou *Kiao* *Kaou*	教	To teach.
Këĕ *Kiĕ* *Kap*	及	And; even to.
Këen *Kien* *Keen*	見	To see.
Keu *Kiu* *Keu*	居	To dwell.
Keuĕ *Kiuĕ* *Keut*	決	Decidedly.
Keuen *Kiuen* *Keune*	犬	A dog.
Keun *Kiun* *Kwăn*	羣	A flock.
Keung *Kiung* *Kung*	窮	Poor, exhausted.
Kew *Kieu* *Kăou*	求	To beg; entreat.
Kin *Kin* *Kum*	金	Gold.
King *King* *King*	敬	To respect.
Ko *Ko* *Ho*	可	Should; ought.
Kŏ *Kŏ* *Kok*	各	Every.
Koo *Ku* *Koo*	古	Ancient.
Kung *Kung* *Kung*	工	Work.
Kwa *Kua* *Kwa*	寡	Alone; a widow.
Kwae *Kuai* *Fae*	快	Prompt; alert.
Kwan *Kuan & kuon* *Kwan & koon*	慣 官	Accustomed. A public officer.
Kwăn *Kuen* *Kwăn*	困	Fatigued.
Kwang *Kuang* *Kwoang*	光	Light emitted from any body.
Kwăng *Kueng* *Kwăng*	肱	The arm.
Kwei *Kuei* *Kwei*	規	A circle.

Kwo
Kuo 過 To pass.
Kwo

Kwŏ
Kuĕ or *ko* 國 A nation.
Kwoak

9. *L.*

Lă
Lă 蠟 Wax.
Lap

Lae
Lai 來 To come.
Loe

Lan
Lan 纜 A rope.
Lam

Lang
Lang 狼 A wolf.
Long

Lăng
Leng 冷 Cold.
Lăng

Laou
Lao 勞 Labour; toil.
Low

Le
Li 禮 Urbanity.
Lei

Lĕ or *lih*
Lĕ 勒 To restrain.
Lik

Leang
Leang 兩 Two; both.
Laong

Leaou
Leao 了 Perfected.
Lew

Lĕe
Liĕ 力 Strength.
Lik

Lëen
Lien 憐 To compassionate.
Leem

Leŏ
Liŏ 略 Moderately; small.
Leok

Leŭ
Liu 律 Law; statute.
Lut

Leuen
Liuen 戀 To reflect on with pleasure.
Lune

Lew
Lieu 畱 To leave.
Lăou

Lin
Lin 鄰 A neighbour.
Lun

Ling
Ling 另 Other.
Ling

Lŏ
Lŏ 綠 Green.
Lok

Loo
Lu 路 A road.
Loo

Lun
Lun 輪 A wheel.
Lun

Lung
Lung 碌 A millstone.
Lung

Lüy
Lui 雷 Thunder.
Lüy

Lwan
Luon 亂 Confusion.
Lune

10. *M.*

Ma
Ma 馬 A horse.
Ma

Mae
Mai 買 To buy.
Mae

Man
Man 慢 Slowly.
Man

Mang
Mang 忙 Occupied; busy.
Moang

Măng
Meng 猛 Cruel.
Mang

Maou
Mao 毛 Hair; plumage.
Mow

Me
Mi 迷 To disturb; obscure.
Mei

Mĕ or *mih*
Mĕ 墨 Ink.
Mak

Meaou
Miao 廟 Temple of idols or ancestors.
Mew

Mĕĕ
Miĕ 滅 To extinguish.
Meet

Mei
Moei 每 Each.
Mooy

Mëen
Mien 免 To depose.
Meen

Min
Min 民 The subjects of a country.
Măn

Ming
Ming 明 Bright; clear.
Ming

Mo
Mo 磨 To rub.
Mo

Mŏ
Mŏ 目 The eye.
Mok

Moo
Mu 母 Mother.
Moo

Mow
Meu 謀 To scheme.
Măou

Mŭn
Muen 們 Forms the plural of Pronouns.
Moon

Mung
Mung 朦 Obscure.
Mung

Mwan or *man*
Muon 滿 Full.
Moon

11. *N.*

Na
Na 拏 To take.
Na

Nă
Nă
Nap 納 To seize; take.

Nae
Nai
Noe 嬭 Milk.

Nan
Nan
Nam 南 South.

Nang
Nang
Noang 曩 Formerly.

Năng
Neng
Năng 能 To be able; can.

Naou
Nao
New 呶 To vociferate.

Ne
Ni
Ne 你 You; thou.

Neang
Niang
Neong 孃 A young lady.

Neaou
Niao
New 嫋 Delicate.

Nĕĕ
Nie
Nik 匿 To hide; abscond.

Nëen
Nien
Neen 年 A year.

Neŏ
Niŏ
Yok 虐 Cruel.

Neu
Niu
Neu 女 A female.

New
Nieu
Năou 拗 To wring.

Nin
Nin
Nin 紉 To thread a needle.

Ning
Ning
Ning 寧 Better; rather.

No
No
No 娜 Sluggish.

Nŏ
Nŏ
Nok 諾 To assent.

Noo
Nu
Now 怒 Anger.

Nun
Nun
Nune 嫩 Tender.

Nung
Nung
Nung 農 Husbandry.

Nuy
Nui
Nuy 內 Within.

Nwan
Nuon
Nune 煖 Warm.

12. *O.*

O
O
O 阿 Oh; so; said in reply.

Ŏ or *Gŏ*
Ŏ, Ngŏ
Ok 惡 Vicious; bad.

13. *P.*

Pa
Pa
Pa 怕 To fear.

Pă
Pă
Pat 八 Eight.

Pae
Pai
Pae 拜 To bow; to worship.

Pan
Pan
Pan 瘢 A cicatrix.

Pang
Pang
Poang 掙 To help; aid.

Păng
Peng
Păng 棚 A fence.

Paou
Pao
Pow 保 To protect.

Pe
Pi
Pe 庇 To shelter.

Pĕ or *pih*
Pĕ
Păk 北 The north.

Peaou
Piao
Pew 票 Brittle.

Pĕĕ
Piĕ
Peet 別 Another: different.

Pëen
Pien
Peen 便 Convenient.

Pei
Py, poei
Pei 被 To receive: forms the passive voice.

Pew
Pieu
Pew 彪 Spotted tiger.

Pin
Pin
Păn 貧 Poor.

Ping
Ping
Paing 平 Even.

Pŏ
Po
Po 破 To tear; to destroy.

Pŏ
Pŏ
Pok 薄 Thin.

Poo
Pu
Pow 舖 A shop.

Pow
Peu
Pow 剖 To split.

Pun
Pun
Poon 盆 A dish.

Pung
Pung
Pung 篷 A sail.

Pwan
Puon
Poon 盤 A cup; dish.

14. S.

Să
Să
Sat 撒 To sprinkle.

Sae
Sai
Sae 揌 To agitate.

San
San
San 傘 An umbrella.

Sang
Sang
Soang 喪 Mourning clothes.

Săng
Seng
Săng 瘡 Lank; lean.

Saou
Sao
Sow 掃 A brush.

Se
Si
Sei 細 Fine; minute.

Sĕ or *sih*
Se
Sik 塞 To obstruct.

Seaou
Siao
Sew 銷 To melt.

See
Szu
See 事 Business; affair.

Sëĕ
Siĕ
Seet 洩 To ooze out.

Seën
Sien
Seen 先 Before.

Seŏ
Siŏ
Seok 削 To pare thin.

Seu
Siu
Seu 鬚 The beard.

Seuĕ
Siue
Seut 雪 Snow.

Seuen
Siuen
Sune 選 To choose.

Seun
Siun
Sune 巡 To range, to inspect.

Sew
Sieu
Săou 修 To adorn.

Sha
Xa
Sha 沙 Sand.

Shă
Xă
Shăt 殺 To kill.

Shae
Xai
Shae 曬 To dry in the sun.

Shan
Xan
Shan 訕 To detract.

Shang
Xang
Sheong 上 Above; high.

Shaou
Xao
Shew 少 Few.

Shay
Xe
Shay 賒 Credit.

She
Xi
She 時 Time.

Shĕ
Xĕ
Shĕ 實 Really : solid.

Shen
Xen
Sheen 善 Good; pious.

Shin
Xin
Shun 神 Spirit; God.

Shing
Xing
Shing 升 To ascend.

Shŏ
Xŏ
Shok 贖 To ransom.

Shoo ; shu
Xu
Shoo ; shu 書 A book.

Show
Xeu
Shăou 受 To receive.

Shun
Xun
Shun 順 To obey.

Shŭy ; shwŭy
Xui
Shŭy 稅 Duty; custom.

Shwa
Xoa
Sha 耍 To sport; play.

Shwae
Xoai
Shae 衰 Fading; decaying.

Shwang
Xoang
Sheong 雙 A pair.

Shwŏ
Xuĕ
Sheut 說 To speak.

Sin
Sin
Sun 新 New.

Sing
Sing
Shăng 星 A star.

So
So
So 鎖 A lock.

Sŏ
Sŏ
Sok 俗 Common, vulgar.

Soo
Su
Soo 數 To number.

Sun
Sun
Sun 遜 Obsequious.

Sung
Sung
Sung 送 To present to.

Sŭy
Sui
Sŭy 雖 Although.

Swan
Suon
Sune 算 To compute.

15. *T.*

Ta
Ta
Tae 大 Great, large.

Tă *Tă* *Tat*	達	To inform of.
Tae *Tai* *Toe*	代	For; instead of.
Tan *Tan* *Tan*	但	But; only.
Tang *Tang* *Toang*	當	Suitable; ought.
Tăng *Teng* *Tăng*	等	Degree; species.
Taou *Tao* *Tow*	逃	To run away.
Te *Ti* *Te*	地	The earth.
Tĕ or *tih* *Tĕ* *Tak*	得	To obtain; can.
Teaou *Tiao* *Tew*	調	To temper; moderate.
Tĕĕ *Tiĕ* *Tik*	敵	Inimical.
Tëen *Tien* *Teen*	天	Heaven.
Tew *Tieu* *Tow*	丟	To throw.
Ting *Ting* *Taing*	定	Determined.
To *To* *To*	多	Many
Tŏ *Tŏ* *Tok*	讀	To read.
Too *Tu* *Too*	都	All.
Tow *Teu* *Tăou*	頭	The head.
Tsă *Çă* *Tsăp*	雜	To mix together.
Tsae *Çai* *Tsoe*	猜	To suppose.
Tsan *Çan* *Tsam*	殘	To injure.
Tsang *Çang ; çam* *Tsoang*	艙	The hold of a ship.
Tsăng *Çeng* *Tsăng*	增	To augment.
Tsaou *Çao* *Tsow*	早	Morning; soon.
Tse *Çi* *Tsei*	妻	A wife.

Tsĕ or *Tsih*
Çĕ
Tsik 則 Therefore, hence.

Tseang
Çiang
Tsaong 匠 An artificer.

Tseaou
Çiao
Tsew 蕉 A plantain.

Tseay
Çie
Tsay 借 To lend or borrow.

Tsee
Çu
Tsee 此 This.

Tsëĕ
Çiĕ
Tsat 七 Seven.

Tseën
Çien
Tseen 前 Before.

Tseu
Çiu
Tseu 娶 To marry a wife.

Tseuĕ
Çiuĕ
Tseut 絕 To cut off from.

Tseuen
Çiuen
Tsune 痊 To heal.

Tseun
Ciun
Tsun 蹲 To yield.

Tsew
Cieu
Tsaou 秋 Autumn.

Tsin
Çin
Tsun 親 Relations; kindred.

Tsing
Çing
Tsing 淨 Clear.

Tso
Ço
Tso 坐 To sit.

Tsŏ
Cŏ
Tsok 作 To do.

Tsoo
Cu
Tsoo 阻 To obstruct.

Tsow
Çeu
Sow 愁 To grieve.

Tsun
Çun
Tsun 尊 To honour; respect.

Tsung
Çung
Tsung 總 All; the whole.

Tswan
Çuon
Tsune 攢 To collect together.

Tun
Tun
Tun 頓 To bow the head to the ground.

Tung
Tung
Tung 同 The same; with.

Tŭy
Tui
Tŭy 推 To push from.

Twan
Tuon
Tune 短 Short.

16. *U.*

Ung
Ung
Gung 翁 Title of respect.

Urh
Ul; urh
E, uge 而 And.

17. *Wa.*

Wă
Vă
Mat 襪 Stockings.

Wae
Vai
Ngoe 外 Withoutside.

Wan
Van
Man 晚 Evening.

Wăn
Ven
Măn 聞 To hear.

Wang
Vang
Moang 望 To hope.

We
Vi
Mei 味 Taste.

Wei
Goei
Wei 爲 To do; because.

Wo or *Go*
Ngo
Go 我 I.

Woo
Gu; Ngu
Ing 五 Five.

18. *Y.*

Ya
Ya
Ga 牙 The teeth.

Yae
Yai
Ak 佪 Afflicted.

Yang
Yang
Yaong 洋 The ocean.

Yaou
Yao
Yew 要 To will to have; to want.

Yay
Ye
Yay 夜 Night.

Yen
Yen
Yen
Een 言 Words, discourse.

Yew
Yeu
Yaou 有 To have.

Yin
Yn
Yŭn 因 Cause; because.

Ying
Yng
Ying 影 Shadow.

Yŏ
Yŏ
Yok 欲 To desire.

Yu
Yu
Ue 魚 Fish.

Yuĕ
Yuĕ
Yut 月 The moon.

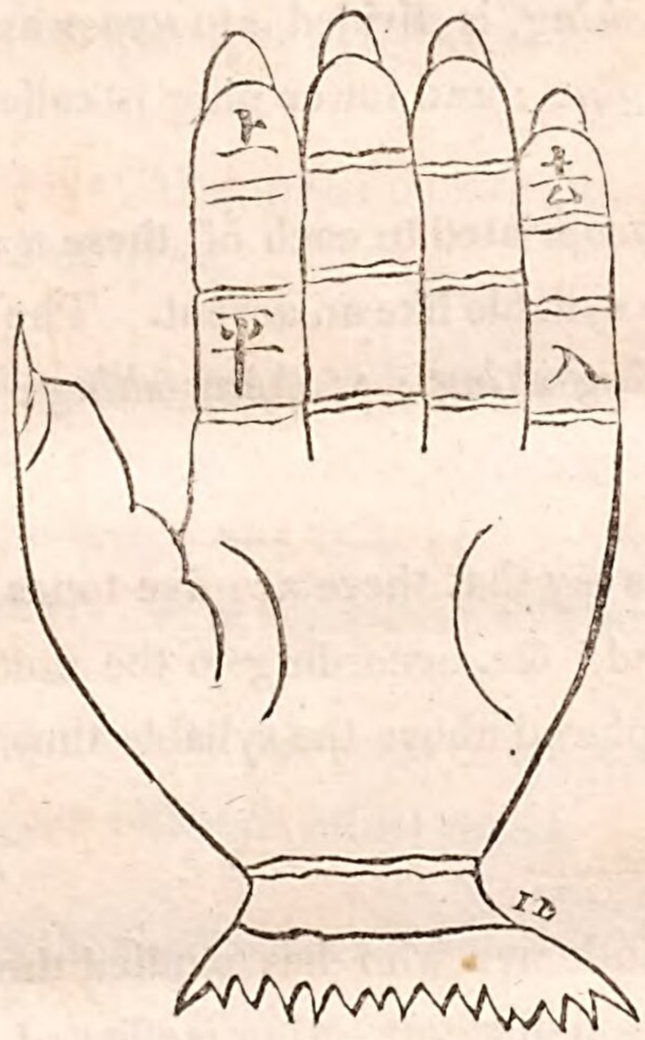
Yuen
Yuen
Une 圓 Round.

Yun
Yun
Wăn 雲 Fog; cloud.

Yung
Yung
Yung 用 To use.

Of the Tones.

The syllables are varied by four Tones; or, as the Chinese express it, *Sé* 四 *Shîng* 聲, and which they dilineate on a hand, thus



The character *pîng* 平 'even,' is the first in order; *shàng* 上 'high,' is the second; *keŭ* 去 'going,' is the third, and *jò* 入 'entering,' is the fourth.*

These characters as applied to vary the pronunciation of their syllables they define thus,

* The Chinese make a general division of the Tones into direct and oblique; *Pĭng shîng* is the direct, and the three remaining ones they call *Cĕ* 仄 *shîng* 聲 oblique tones.

The first, *pĭng*, denotes an "even path (tone) neither low nor high." The second, *shàng*, denotes "a high exclamation, violent and strong." The third, *keŭ*, "is distinct, clear, and delights in a lengthened path," (tone). The fourth *jŏ*, is "short, quick, and suppressed."

The first, viz. *pĭng-shîng*, is divided into *upper* and *lower*. Upper-ping is called 平上 *shàng pĭng*; and lower ping is called 平下 *hiâ pĭng*.*

Europeans have appropriated to each of these a mark, which in writing they place over the syllable like an accent. The marks are ¯ Upper-*pĭng-shîng*; ^, lower-*pĭng-shîng*; ˋ, *shàng-shîng*; ˊ, *keŭ-shîng*; ˘, *jŏ-shîng*.†

Hence the Europeans say that there are five tones, and generally speak of them by 'first, second,' &c. according to the order in which they stand above. The marks are placed above the syllable thus,—*Tūng, tùng, túng, tŭ.*

Mr. Manning, a gentlemen who has studied the language with care, says, that the pronunciation of *shàng-shîng* is effected, by shutting the Velum pendulatum Palati, and contracting the parts adjacent. In *keŭ-shîng* the same operation takes place in the close of the syllable. In *pĭng-shîng*, these are quite open. Attention to this remark will, I believe, assist considerably in distinguishing these three Tones. The *jŏ-shîng* is easily distinguished, from

* *Shàng-pĭng*, they some times call 平清 *tsīng pĭng*, that is *clear pĭng*; *Hiá-pĭng*, they call 平濁 *chŏ pĭng*, that is, *thick pĭng*.

† The Chinese place this mark o thus 天 to denote *pĭng-shîng*;—thus 天 to denote *shàng-shîng*; thus 天 *keŭ-shîng*; and thus 天 *jŏ shîng*. They mark the tones only on some occasions.

its being extremely short, and generally capable of being spelled differently from the others, as *Tīen*; *tièn*; *tién*; *tiĕ*.

Those syllables only which end in *n* or *ng* have the *jŏ-shîng*.

Another variety in the Chinese syllables is marked by an aspirate placed with the other marks, thus, ⸗ ˄ ˂ ˃ ◡. Only the mute initials, *k*, *p*, *t*, are aspirated. The syllable *Çhă* appears an exception, but is not really so, for it is strictly the sound of *Tcha*.

A variety in the vowels *e*, *o*, and *u*, is marked by a dot placed with the above marks, thus, ⸗ ˄ ˂ ˃ ◡. It is particularly requisite to distinguish *çù* in the Portugueze orthography from *cu*. The first cannot be spelled by the Roman Alphabet. It is something like *tsu*.[1] The last is *tsu*.[2]

The aspirate the Chinese do not seem to consider a modification of the same syllable, but a quite different initial sound.

In the Pekin dialect the short tones are lengthened, or rather do not exist.

The pronunciation of the Tones can only be learned from a living Instructor. They are not absolutely necessary to be understood in speaking Chinese; but are yet essential to *good* speaking. Hence an early attention to them is advisable.

On the opposite page is given a Table of syllables, for the purpose of practising the Tones.

Table for Practising the Tones.

§. I.

Siēn 先 Before.

Sièn 蘚 Musk.

Sién 線 Thread.

Sié 屑 Labour.

§. II.

Goeī 威 Majesty.

Goeì 偉 Rare.

Goeí 畏 Dread.

§. III.

Kī 幾 Incipient.

Kì 紀 Chronicle.

Kí 記 Remember.

§. IV.

Chū 諸 All.

Chù 主 Lord.

Chú 著 Manifest.

§. V.

Sieū 修 Adorn.

Seù 叟 Noise of rice.

Sie 秀 Flourishing.

§. VI.

Tūng 東 East.

Tùng 董 To rectify.

Túng 凍 Congeal.

Tŏ 篤 Exceedingly.

§. VII.

Yīng 英 Herbage.

Yìng 影 Shade.

Yíng 應 Answering.

Yĕ 益 Advantage.

§. VIII.

Pīn 賓 A guest.

Pìn 擯 An address.

Pín 嬪 A widow.

Pié 畢 Finished.

§. IX.

Chāng 張 To stretch.

Chàng 掌 Palm of the hand.

Cháng 帳 Canopy.

Chŏ 着 To place.

§. X.

Kāng 剛 Hard.

Kiàng 講 To speak.

Kiáng 降 Condescend.

Kiŏ 角 A horn.

§. XI.

Chaō 朝 Imperial palace.

Chaò 沼 Fish pond.

Chaó 照 Illsutrious.

§. XII.

Kū 孤 Alone.

Kú 古 Ancient.

Kù 故 Cause.

§. XIII.

Yuēn 鴛 A bird.

Yuèn 婉 Obsequious.

Yuén 怨 To hate.

Yé 乙 One.

§. XIV.

Kiaī 皆 All.

Kiaì 解 To explain.

Kiaí 介 To assist.

§. XV.

Tēng 登 To ascend.

Tèng 等 Species.

Téng 凳 A bench.

Té 德 Virtue.

§. XVI.

Szū 師 A master.

Szù 史 Historian.

Szú 四 Four.

§. XVII.

Kīn 金 Gold.

Kìn 錦 Silk.

Kín 禁 Forbid.

Kié 急 Hasty.

§. XVIII.

Kiaō 交 Communicate.

Kiaò 絞 To twist.

Kiaó 教 To teach.

§. XIX.

Çaī 栽 To plant.

Çaì 宰 To rule.

Çaí 載 To contain.

§. XX.

Kiēn 兼 With.

Kièn 檢 To examine.

Kién 劍 A sword.

Kié 劫 To seize

§. XXI.

Çīn 津 End of a bridge.

Çìn 贐 Part of a church.

Çin 進 To enter.

Çŏ 卒 A general.

§. XXII.

Suī 雖 Though.

Suì 髓 Marrow.

Suí 歲 A year.

§. XXIII.

Kō 科 Vacuum.

Hò 火 Fire.

Hó 貨 Goods.

§. XXIV.

Kiĕn 鍼 Forceps.

Kièn 減 Lessen.

Kién 鑒 Mirrour.

Kiă 甲 Reins.

§. XXV.

Fān 翻 To fly.

Fàn 反 To subvert.

Fán 泛 To swim.

Fă 發 To issue.

§. XXVI.

Kiā 家 A family.

Kià 賈 A name

Kiá 嫁 To wed.

§. XXVII.

Kuōn 官 An officer.

Kuòn 管 To rule.

Kuán 貫 Habit.

Kuŏ 括 To reprove.

§. XXVIII.

Kuei 魁 First; great.

Hoeì 賄 Precious.

Hoeí 誨 To admonish.

§. XXIX.

Chē 遮 To cover.

Chè 者 Expletive.

Ché 蔗 Matting.

§. XXX.

Kān 干 Shield.

Kàn 趕 Follow up.

Kán 幹 Endeavour.

Kŏ 割 To cut.

§. XXXI.

Kān 甘 Sweet.

Kàn 敢 To dare.

Kán 紺 Green and red.

Kŏ 蛤 An oyster.

§ XXXII.

Pēng 彭 A road.

Pàng 棒 A rod.

Ngéng 硬 Hard.

Ngŏ 額 The forehead.

§. XXXIII.

Ngú 吾 I.

Ngù 五 Five.

Ngú 悟 To advert.

In looking over this Table, the Remark made above will be apparent, viz. that those syllables only which terminate in *n*, or *ng* have the short tone.

The preceding is extracted from a small Dictionary of the Chinese, in which the syllables of the same termination and the same tone are arranged together. It is observable, that instead of making use of the initial sound, as we do, for the purpose of arrangement, they make use of the final sound.

The preceding Table contains all the* final sounds in the Language. It is intended that the learner should repeat it frequently with a native Teacher. To each character is affixed a partial definition, that whilst the Tones are acquired, the character also may become familiar.

Of the Chinese Character and Writing.

The Character of the Chinese is formed by a hair pencil, which they hold erect and firmly betwixt the thumb on one side and the fore and middle finger on the other. The wrist and the whole of the fore arm rests

* The table that was given before, exhibits all the initial sounds in the language. To spell any word in the Language, no more is necessary than the union of an initial and a final sound, as will be seen by attending to what has been said in the second page. The Chinese avail themselves of this for the purpose of secret correspondence. The persons corresponding fix upon a certain order of the sounds, and a rule for changing that order as frequently as they please, then instead of writing a character to give the sound write only a figure to denote its place. On the same plan they converse, by moving the finger till they arrive at the number which they wish to be noted by their companions, when they make a short pause.

steadily on the table. The paper on which they write lies straight before them. They write in columns from the top to the bottom of the page, and begin on the right hand proceeding with column after column towards the left.

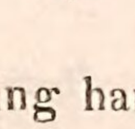
Occasionally inscriptions, &c. over doors in temples and in shops, and which consist but of a single line, are written horizontally from the right hand to the left.

That the character was originally hieroglyphic, is evident, from ancient characters which they preserve with great care: but for the sake of neatness and dispatch in writing, the character has undergone gradual and repeated changes, which have, in most cases, destroyed whatever there was of emblem in it. They still however keep up the idea, and in their Dictionaries often endeavour to illustrate the emblem which they conceive to be contained in the Character which they are defining. And further, in explaining compound characters they sometimes shew the allu sion which there is in the meaning of the whole compound, to the meaning of every part of which it is composed.

The varieties in the character now in use are five. First, the plain hand, which is in most general use. It is called 字正 *Ching tseé*, right character. Second, the same written with freedom, but not so carelessly as the running hand. It is called 字行 *hîng tseé*, walking character. Third, the running hand, called 字草 *Tsaoû tseé*, grass character. Fourth, a stiff ancient character, much like the *chîng tseé*, called 字隸 *lé tseé*. Fifth, the seal character, called 字篆 *chuèn tseé*. The different appearance of

these will be seen in the word *tūng*, the east, written five different ways. Thus,

東 *chíng-tseé*, or the plain hand;
東 *hîng-tseé*, free hand;
东 *tsaoû-tseé*, the running hand;

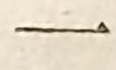
lé-tseé, ancient character;

Chuèn-tseé, seal character.

The running hand is much in use in writing letters, and keeping accounts. Prefaces to books are frequently written in it. Books themselves are almost universally in the plain hand. All papers sent in to government must be written in the plain hand. In the running hand and seal character there are various ways of writing the same character, which, together with the contractions made use of in the plain hand, constitute a great source of difficulty in acquiring the language thoroughly.

Though the Chinese character appears complicated, it is, generally, reducible to a very few primary parts which the Chinese call 部 *poó*, a tribunal.—In Europe the *poó* are called keys and radicals. They are two hundred and fourteen in number. On the opposite page is given a Table of them.

Table of the Chinese Radicals, exhibiting their pronunciation, figure, and meaning.

Characters formed by one stroke of the pencil.

Yĕ  one.

Keuèn to descend. c

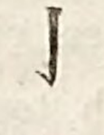
Chù a point.

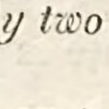
Peĕ bent out. c

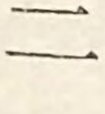
Yăy one. c

Keuĕ hooked. c

—By two strokes.

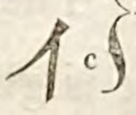
Ûrh  two.

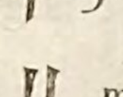
Tòw  undefined. c

Jin  man. c

Vŏ man. c

Jŏ to enter.

Pă  eight.

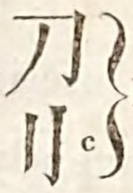
Keūng  wilderness. c

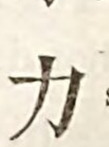
Mĕĕ to cover. c

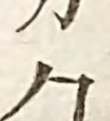
Pīng isicle. c

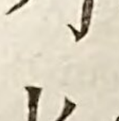
Kè niche.

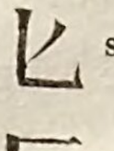
Kăng gaping. c

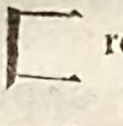
Taoū  knife. c

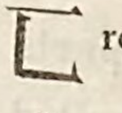
Lĕĕ  strength.

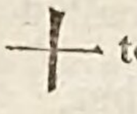
Paoū  to fold. c

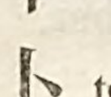
Pè  spoon. c

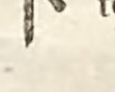
Fāng  receptacle. c

Hè  receptacle. c

Shăy  ten.

Pŏ  to divine.

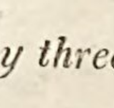
Sĕĕ  knot in wood. c

Hàn  shelter. c

Mòw curved.

Yéw more.

—By three strokes.

Keŭ  mouth.

Hwŭy inclosure. c

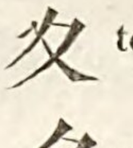
Toŏ earth.

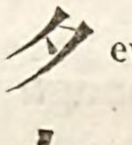
Seé learned.

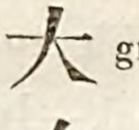
Chè to follow. c

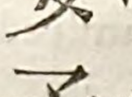
Sŭy to walk. c

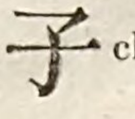
Sĕĕ evening.

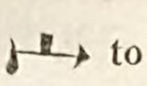
Tá  great.

Neù  woman.

Tseè  child.

Mĕĕn  to collect. c

Tsún  an inch.

Seaoù  little.

Yêw 九 irregular
Yêw 尢c waving
Yêw 兀c edge.
Shē 尸 corpse.
Chĕ 屮 bud.
Shān 山 hill.
Chuēn 巛 channel.
Chuēn 〈c same as
Chuēn 巛c same as
Chuēn 川 the last.
Kūng 工 workman.
Kè 己 one's self.
Kīn 巾 napkin.
Kān 干 shield.
Yêw 幺 slender.
Yèn 广c to protect.

Yìng 廴c journey.
Kūng 廾c join hands.
Yăy 弋 to dart.
Kūng 弓 a bow.
Kĕ 彐 hog's head.
Kĕ 彑 hog's head.
Kĕ 彑 hog's head.
Shàn 彡c hairs.
Chĕ 彳c to pace.

—By four strokes.

Shīn 心 the heart.
Shīn 忄c the heart.
Shīn 忄c the heart.
Kô 戈 a lance.
Hoó 戶 inner door.

Shòw 手 the hand.
Shòw 扌c the hand.
Chē 支 branch.
Pŏ 攴 slight
Pŏ 攵 stroke.
Wăn 文 literature.
Tòw 斗 firkin.
Kín 斤 pound.
Fāng 方 square.
Vú 无 negative.
Vú 旡 negative.
Jĕ 日 day.
Yuĕ 曰 to speak.
Yuĕ 月 the moon.
Mŏ 木 wood.
Këĕn 欠 to owe.

Chè 止 to stop.

Taè 歹 / 步c evil.

Chŭ 殳 a staff. c

Wú 毋 not.

Pè 比 to compare.

Maoú 毛 hair.

Shē 氏 family name.

Keĕ 气 air. c

Shùy 水 / 氵c / 氺c water.

Hò 火 / 灬c fire.

Chaoù 爪 / 爫c nails.

Fŏó 父 a father.

Heaoû 爻 to imitate. c

Chwăng 爿 undefined. c

Pëĕn 片 a splinter.

Yâ 牙 the teeth.

New 牛 / 牜c an ox.

Kiuèn 犬 / 犭c a dog.

—*By five strokes.*

Heuên 玄 dark colour.

Yŏ 玉 / 王c gem.

Kwā 瓜 melon.

Wà 瓦 tiles.

Kān 甘 sweet.

Sāng 生 to produce.

Yúng 用 to use.

Teĕn 田 a field.

Pëĕ 疋 piece of cloth.

Tsëĕ 疒 sickness. c

Pŏ 癶 to mound. c

Pĕ 白 white.

Pĕ 皮 skin.

Mĭng 皿 dishes.

Mŏ 目 the eye.

Mŏw 矛 a spear.

Shì 矢 an arrow.

Shĕ 石 a stone.

Shí 示 to admonish.

Seù 内 to creep. c

Hŏ 禾 grain.

Heuĕ 穴 a den.

Lëĕ 立 erect.

—*By six Strokes.*

Chŏ 竹 竹 c bamboo.

Mè 米 rice.

Seê 糸 糸 c silk.

Feú 缶 crockery.

Wàng 网 罒 c 罒 c 冈 c a net

Yâng 羊 a sheep.

Yù 羽 羽 c feathers.

Laoù 老 aged.

Urh 而 and.

Laè 耒 harrow.

Urh 耳 the ear.

Yŭ 聿 a pencil.

Jŏ 肉 月 c flesh.

Chĭn 臣 minister.

Tsé 自 himself.

Ché 至 even to.

Kèw 臼 a mortar.

Shĕ 舌 the tongue.

Chuèn 舛 to disturb.

Chōw 舟 a ship.

Kán 艮 inobedient.

Sĕ 色 colour.

Tsaoù 艸 艹 c herbs.

Hoò 虎 a tiger.

Chŭng 虫 an insect.

Heuĕ 血 blood.

Hîng 行 to go.

È 衣 garments.

Ya 西 to oppose.

Sé 西 the west.

—*By seven strokes.*

Këén 見 to see.

Kiŏ 角 a horn.

Yén 言 words.

Kŏ 谷 valley.

Tów 豆 pulse.

Shè 豕 a hog.

Chè 豸 reptile.

Péi 貝 sea shells.

Tsòw 走 to walk.

Chăy 赤 carnation.

Tsŏ 足 足 c the foot.

Shĭn 身 the body.

Keū 車 a wheel.

Sín 辛 bitter.

Shín 辰 to tremble.

Chŏ 辶 (辵 c) to run.

Yăy 邑 (阝 c) a city. (right.)

Yèw 酉 finished.

Tsaè 采 to pluck.

Lè 里 a mile.

—By eight strokes.

Kīn 金 gold.

Chăng 長 long.

Mún 門 a door.

Feù 阜 (阝 c) a mound. (left.)

Taé 隶 highest.

Chuĕ 隹 wings.

Yù 雨 rain.

Tsĭng 靑 azure.

Feí 非 false, not.

—By nine strokes.

Mëén 面 the face.

Kĕ 革 untanned skin.

Veî 韋 tanned leather.

Kèw 韭 leeks.

Yīn 音 sound.

Hëĕ 頁 the head.

Fūng 風 wind.

Feî 飛 to fly.

Shăy 食 to eat.

Shów 首 the head.

Heāng 香 odour.

—By ten strokes.

Mà 馬 a horse.

Kwŏ 骨 a bone.

Kaoū 高 high.

Peaoû 髟 long hair.

Tów 鬥 to fight.

Chăng 鬯 sacrific wine.

Lĕĕ 鬲 perfume pot.

Kweì 鬼 an imp.

—By eleven strokes.

Yú 魚 fish.

Neaoù 鳥 a bird.

Loò 鹵 tasteless.

Lŏ 鹿 a stag.

Mĕ 麥 wheat.

Mâ 麻 hemp.

—By twelve strokes.

Hwâng 黃 yellow.

Shoò 黍 millet.

Hĕ 黑 black.

Chē 黹 to embroider.

—*By thirteen strokes.*

Múng 黽 a toad.

Ting 鼎 tripod.

Koò 鼓 drum.

Shoò 鼠 mouse.

—*By fourteen strokes.*

Pé 鼻 nose.

Tsé 齊 even.

—*By fifteen strokes.*

Chè 齒 teeth.

—*By sixteen strokes.*

Lúng 龍 dragon.

Kwei 龜 tortoise.

—*By seventeen strokes.*

Yŏ 龠 wind instrument.

The characters inclosed in braces are considered as the same. The first in the brace always exhibits the form of the character when it stands by itself;—those that follow shew the form which it bears when united with other parts in compound characters.

Those characters with the letter c placed below the definition, are used only in compounds: c placed by the side of the character, denotes the same.

The compound form of *yăy*, a city, is the same as that of *feù*, a mound, they are distinguished by one being placed on the right, and the other on the left as they are marked.

On the mode of finding out words in the Chinese dictionary.

Under the preceding two hundred and fourteen Radicals, all the characters in the Chinese language are arranged in their Dictionaries. In

compound characters, the Radical is more frequently on the left side than in any other part. But the Radical part is also to be met with on the right side of the compound, as well as at the top and bottom, and in the middle, so that no rule can be given where to find the Radical, further than that it appears generally the most conspicuous part of the character.

In the Dictionary under each Radical are arranged, first, the characters that are formed by one stroke of the pencil more than is necessary to form the Radical; second, those that are formed by two strokes more; then those that are formed by three more, &c. So that in order to find out a word in the dictionary, excepting the Radical part, reckon how many strokes of the pencil are necessary to form the character which you wish to find, then, under its radical and that collection of characters consisting of the given number of strokes, look for it. If the character sought for, is not to be found, either the wrong radical has been fixed on, or the strokes not rightly numbered.

The only source of mistake in numbering the strokes is in square characters like *keù,* 口 the mouth, or those which are open at the bottom, like *keŭng* 冂. The Chinese reckon that *keù,* 口 is formed by three strokes, and *keŭng* by two: thus they first write the down stroke on the left; then the top and right side by one stroke of the pencil, and last of all the cross stroke at the bottom

丨 first made;

冂 second;

一 last.

Observe, that in writing, the general rule is, to begin at the left side of the character;—to draw horizontal lines before those that are perpendicular, excepting the lowest horizontal stroke in the character, which is made last;—the left, top and right side of squares are formed before the parts enclosed;—the bottom horizontal stroke is made last of all.

Examples.

Pëén, 便 convenient, is found under the radical *jîn* 亻 which is on the left side. *Pëén* has seven strokes beside the Radical.

Tsoó, 助 to assist, is found under the Radical *liĕ* 力 which is on the right side. *Tsoó* has five strokes beside the Radical.

Tseŭn, 全 the whole, is found under the Radical *jŏ,* 入 and four strokes.

Pīng, 兵 a soldier, is found under the Radical *pă,* 八 and eight strokes.

Gaé, 愛 to love, is found under the Radical *sīn,* 心 and nine strokes. In *gaé* the Radical is in the middle.

Of the Dictionary in which the syllables are arranged according to their pronunciation.

The Dictionary of the Emperor *Kāng hē* 熙康 according to the above arrangement, is that most in use in China. They have beside a dictionary in which the words are arranged according to the pronunciation.

Some Chinese and Latin Dictionaries write both arrangements. In a copious Index the characters are all arranged under the key as has now been explained. Having found the character sought in the Index and learned its sound which is written by the side of it, the Learner has to turn to the body of the work, in which the characters are arranged according their pronunciation, and there he finds the definition. The utility of this double arrangement is, that you may find a character either from having heard its sound or seen its form.

Punctuation is generally omitted in Chinese writing. Historical books and commentaries are usually pointed. They have but two points. A dot placed between the characters to point off the Member of a sentence, and which is called *tów* 讀, and a circular mark placed by the side of the character when the sense is complete: it is called,

圈 *keuēn*, round
斷 *twàn*, cut off,

Thus,

於 *vū*
vu! (is)
歎 *tăn*
an aspiration
美 *mei*
(of) praise
辭。 *tsoŏ*
expressed. *i. e.*

'Vu! denotes an aspiration of praise.'

OF NOUNS.

It has already been observed, that words in the Chinese Language consist of but one syllable; we now remark that these are all indeclinable. The number, case, or gender of Nouns produces no change of termination: they remain the same in every mood, tense and person of the verb.

What is, in other languages generally effected by declension and conjugation, is, in Chinese, performed by separate monosyllables.

Before it is shewn how they form the number, case, and gender of the Noun, it is proper to notice a class of words called Numerals, which generally precede or follow the Noun. From their name, it is apparent, that they are used in numbering. But they occur not only when reckoning, but also when mentioning one of a thing: as, 'a ship,' is expressed by,

船 *chuĕn* ship. 隻 *chĕ* single — *Yāy* One

As if they would say, "one sail ship." The import and use of the Numerals are similar to the word *sail* when we say "twenty sail of merchantmen." The numeral has an allusion to some quality or circumstance of the Noun.

When reckoning or writing accounts, the Numeral follows the noun, as, "Of merchantmen twenty sail." In Chinese,—

隻 *chĕ* single ones. 十 *shĕ* tens 二 *úrh* two 船 *chuĕn* ship 貨 *Hó* Merchandise

'White cloth a thousand pieces.'

疋 *pëĕ* pieces. 千 *tsëĕn* thousand 一 *yăy* one 布 *poó* cloth 白 *Pĕ* White

Tsăn, 餐 to swallow : the numeral of meals, as,

飯 *fán* rice. 餐 *tsăn* swallow → *Yăy* One

i. e. 'A meal.'

Breakfast is called 餐 *tsăn* meal. 早 *Tsaò* Morning

Dinner, the repast taken at noon 餐 *tsăn* meal. 午 *Vù* Noon

The Canton people call it 餐 *tsăn* meal. 大 *Tá* Great

Supper is called 餐 *tsăn* meal. 晚 *Wàn* Evening

Tsàn, 盞 a small cup, the numeral of lamps :

燈 *tāng* lamp. 盞 *tsàn* cup → *Yăy* One

'A Lamp.'

Tsâng. 層 the numeral of the stories or floors of a house, and of things piled one upon another: as,

樓 *leû* room. 層 *tsăng* flight — *Yăy* One

'A story, or flight of rooms.'

樓 *leû* room. 層 *tsăng* flight 一 *yăy* one 第 *Té* Number

Is, 'the first story.'

Tsëĕ 節 the numeral of joints, as the joinings in the cane and bamboo. Also of the paragraphs of a book.

節 *tsĕĕ* paragraph. 一 *yăy* one 書 *shoō* book 講 *kcàng* discourse 請 *Tsĭng* Pray

'I'll thank you to explain a paragraph.'

吹 *chuĕ* blow. 管 *kwàn* (the numl.) 做 *tsò* make 節 *tsëĕ* section 砍 *Kăn* Cut

來 *laê* come 簫 *seaoū* pipe 竹 *chŏ* bamboo 一 *yăy* one

'Cut a section of bamboo, and make a pipe to play on.'

Tsó 座 a seat: the numeral of walls.

墻 *tseăng* wall. 座 *tsó* seat — *Yăy* One

'A wall.'

墻 *tseăng* wall. 石 *shĭy* stone 座 *tsó* seat 一 *yăy* one 建 *Këén* Build

'To build a stone wall.'

The numeral of mud walls is *fŏ* 幅

墻	*tseăng* wall.	土	*toŏ* earthen	幅	*fŏ*	一	*yăy* one	築	*Chŏ* Tread

'To erect a mud wall.'

Tsoó 牸 the numeral of cows and of mares, as

牛	*nêw* cow.	牸	*tsoó*	—	*Yăy* One

'A cow.' It denotes the feminine.

For quadrupeds, the numeral *chĕ* 隻 is generally used.

馬	*mà* horse.	隻	*chĕ* single	—	*Yăy* One

'A horse.' See page 54.

狗	*keù* dog.	隻	*chĕ* single	—	*Yăy* One

'A dog.'

CHĀNG 張 to stretch a cord, the numeral of chairs, tables, and sheets of paper. Also of beds, couches, &c.

子	*tseè*	棹	*chŏ* table.	張	*chāng*	—	*Yăy* One

'A table.'

紙	*chè* paper.	張	*chāng* stretch	—	*Yăy* One

i. e. 'A sheet of paper.'

CHĂ 札 The numeral of coats of mail, of small bundles or parcels of pencils and of paper : and sometimes of letters.

千 *tsëën* thousand. 甲 *keă* armour 營 *yĭng* camp 前 *tsëën* } Tseen-shan 帶 *Taé* Carry

札 *chă.* 一 *yăy* one 兵 *pīng* soldier 山 *shān* } 到 *taoú* to

'Take to Caza-branco camp a thousand coats of mail.'

CHĚ 隻 single; the numeral of ships, and of one of those things that are in pairs.

船 *chuĕn* ship. 隻 *chĕ* single 一 *Yăy* One

'A ship.'

了 *leaoù* have. 到 *taoú* come to 隻 *chĕ* single ones 三 *sān* three 船 *chuĕn* ship 兵 *Pīng* Soldier

'Three ships of war have arrived.'

靴 *heuĕ* boot. 隻 *chĕ* single 一 *Yăy* One

'A boot.'

CHĚ 帙 The numeral of cases of books ;—six or eight volumes folded up in one case, after the Chinese manner.

帙 *chĕ* case. 一 *yăy* one 書 *Shoō* Book

'A case of books.'

CHĒ 枝 A branch, the numeral of branches, candles, pencils, &c.

燭 *chŏ* candle. 蠟 *lă* wax 枝 *chē* branch —— *Yăy* One

'A wax candle.'

筆 *pëĕ* pencil. 枝 *chē* branch —— *Yăy* One

'A pencil.'

It can also be said,

筆 *pëĕ* pencil. 管 *kwàn* reed —— *Yăy* A

'A pencil.'

Chín 陣 The numeral of showers of rain, blows of wind, &c.

雨 *yù* rain. 陣 *chín* —— *Yăy* One

'A shower of rain.'

'A heavy shower of rain,' is expressed by

雨 *yù* rain. 大 *tá* great 陣 *chín* —— *Yăy* One

'The ship was lost in a heavy gale of wind or a Typhon.'

丁 *leaoù* entirely. 打 *tà* stroke (and was) 大 *tá* great 一 *yăy* one 船 *Chuĕn* The ship

壞 *hwaé* spoiled 風 *fūng* wind's 陣 *chín* 被 *peí* received

Chĭng 成 The numeral of tunes played on an instrument, and also of whole numbers, as, ten, a hundred, and a thousand.

樂 *yŏ* music. 成 *chĭng* perfect (piece of) — *Yăy* One

i. e. 'A tune.'

數 *soó* number. 成 *chĭng* perfect — *Yăy* One

'A whole number.'

'Play a tune,' is expressed by

樂 *yŏ* music. 成 *chĭng* perfect (piece of) — *yăy* one 作 *Tsŏ* Make

CHŎ 軸 The numeral of pictures that roll up.

畫 *hwá* picture. 軸 *chŏ* — *Yăy* One

'A picture.'

Chú 炷 The numeral of twigs of fragrant wood, used in the religious rites of the Chinese, called by Europeans Jos-sticks. As,

'Rise early in the morning, and kindle a twig of incense, to pay respect to deity.'

敬 *kíng* to pay respect to 炷 *chú* twig 點 *tëen* kindle 起 *kĕ* raise 清 *Tsĭng* Clear

神 *shîn* deity. 香 *heâng* incense — *yăy* one 身 *shīn* body 早 *tsaoù* morning

Chuĕn 串 The numeral of things strung together, as beads are. As,

'A string of beads.'

珠 *chū* beads. 串 *chuĕn* string —— *Yāy* One

'I am going to the shop to see a string of beads, (to know) if they will do to make bracelets of, or not.'

手 *shòw* hand 以 *è* to 串 *chuĕng* string 看 *kăn* to look (&) 我 *Gò* I

釧 *chuén* bracelet 做 *tsò* make 珠 *chū* beads 見 *kĕĕn* see 往 *wàng* go-to

用 *yúng* use. 得 *tĕ* be 可 *kò* worthy 一 *yăy* one 舖 *poo* shop

Chŭng 重 The numeral of heavens; of which the Chinese say there are nine: also of single garments. As,

天 *tĕĕn* heaven. 重 *chŭng* 三 *sān* three 第 *Té* Number

'The third heavens.'

衣 *è* garment. 重 *chŭng* —— *Yāy* One

'A garment.'

Fāng 方 The numeral of squares of ink; as,

墨 *mĕ* ink. 方 *fāng* square —— *Yāy* One

Fŏ 幅 The numeral of pieces of silk; or of large letters written on silk; also of images.

綢 *chôw* silk. 幅 *fŏ* piece of — *Yăy* One

Fūng 封 The most usual numeral of letters ; as,

'To send a letter to a friend.'

友 *yeù* 與 *yú* to 封 *fūng* closed 寄 *Ké* Send

朋 *pŭng* friend. 書 *shoō* book — *yăy* one

'On the 2d instant I received your letter.'

封 *fūng* enclosure. 信 *sin* faith (letter) 兄 *heūng* brother's 接 *tseăy* received 初 *tsō* beginning 本 *Puèn* Original (this)

— *yăy* one 來 *laê* coming 仁 *jin* benevolent 二 *úrh* two(I) 月 *yuĕ* moon

Wei 位 The numeral of persons of respectability.

客 *kĕ* visitor. 位 *weí* — *Yăy* One

'A Visitor ; a guest.'

Hâng 行 The numeral of things placed in a row ; of columns of characters.

樹 *shoó* trees. 行 *hâng* walk of — *Yăy* One

'A row of trees.'

字 *tseé* characters. 行 *hâng* column of — *Yăy* One

'One column of characters.'

Hiá 下 The numeral of blows given with the hand or a stick.

下 *hiá* come down. ⟵ *yăy* one 打 *Tà* Strike

'To strike a blow.'

'He struck that man but one blow.'

一 *yăy* one 過 *kwŏ* passing 人 *jîn* man 那 *nâ* that 他 *Tā* He

下 *hiá* come down. 是 *shé* was 不 *poŏ* not 個 *kó* (Numeral) 打 *tà* struck

Hò 夥 The numeral of multitudes of people, of squadrons of ships; boats, &c.

船 *chuĕn* ships. 賊 *tsĕ* pirate 夥 *hò* squadron (of) ⟵ *Yăy* One

Hwă 畫 The numeral of strokes of a pencil.

畫 *hwă* strokes, &c. ⟵ *úrh* Two 畫 *hwă* stroke. ⟵ *Yăy* One

Hwûy 回 The numeral of parts or divisions of a book.

文 *wân* literature. 古 *koò* ancient 回 *hwûy* return ⟵ *Yăy* One

'A section of ancient literature.'

Yuên 員 The numeral of officers of government.

官 *kwān.* 員 *yuên* ⟵ *Yăy*

'An officer.'

Kān 竿 The numeral of bamboos, as

竹 *chŏ.* 竿 *kān* — *Yăy*

'A piece of bamboo.'

Keá 架 The numeral of clocks; of stringed instruments, as a piano-forte, &c.

'A clock.'

時 *shê* time
辰 *shīn* hour
鐘 *chūng* bell.
} clock.

— *Yăy* One
架 *keá* stand

Kān 根 A root; the numeral of trees, &c.

— *Yăy* One
根 *kān* root
樹 *shoó* tree.
} A tree.

Keŭ 口 The mouth; the numeral of draughts, as

茶 *chă* tea. 口 *keŭ* mouth (full of) — *Yăy* A

'A draught of tea:' also of doors and swords.

Këén 間 The numeral of houses, as

屋 *vö, or ŏ* 間 *këén* — *Yăy*

'A house.'

' Your house is a very good one.'

好 *haoù* good. 實 *shĕ* reality 在 *tsaé* is in it } very 間 *këén* 屋 *ŏ* house (is) 你 *Ne* Your — *yăy* one

Also the numeral of the rooms of a house ; as

子 *tseè*. 房 *fâng* room 間 *këén* — *Yăy* One

'A room.'

Këén 件 The numeral of any business or affair, as

事 *seé* business. 件 *këén* piece of — *Yăy* A

'There is a very laughable affair,' is thus expressed,

好 *haoù* good 笑 *seaoú* to laugh. 十 *shĕ* ten 分 *fūn* parts } very 件 *këén* 事 *seé* } affair 有 *Yeù* There is — *yăy* an

Kiŏ 局 The numeral of games at chess; as

悶 *mún* grief. 消 *seaoù* to dissipate 棋 *ke* at chess 局 *kiŏ* game — *yăy* a 作 *Tsŏ* Play

Keú 句 The numeral of words and sentences.

話 *hwá* speech. 句 *keú* sentence — *Yăy* One

'A sentence.'

'He pronounced a sentence which I do not understand.'

得 *tĕ* can. 未 *wé* not 句 *keú* 話 *hwá* } sentence 他 *Tā* He 講 *keàng* spoke 一 *yăy* a

曾 *tsāng* yet 曉 *heaoù* understand 我 *gò* I

Kiuén 卷 The numeral of volumes, as

之 *chē* of 書 *shoō* the book. 是 *shé* is 論 *Lûn* 語 *yù* } Lun-yu 一 *yăy* the 卷 *keuén* volume 書 *shoō* book 棹 *Chŏ* Table 上 *shàng* upon 放 *fang* laid

'The volume upon the table, is a volume of the work Lun-yu.'

Kó 個 The numeral of men in general, as

掃 *saoù* to sweep 樓 *leû* the floor. 上 *shàng* up 來 *laĕ* to come 個 *kó* 人 *jîn* } man 着 *Chŏ* Order 一 *yăy* a

It is very generally applied to things.

Kō 科 The numeral of flowers and plants, as

'What is the name of this flower?'

叫 *keaou* called　這 *Chĕ* This

甚 *shin* 麼 *mŏ* } what　科 *kŏ* (n) 花 *hwâ* } flower

名 *mîng* name?　係 *hé* is

Kŏ 顆 The numeral of grains, beads, gems, &c. as

珠 *chū*　顆 *kŏ* —— *Yăy*

'A bead.'

Koò 股 The numeral of cords, &c. as

子 *tseè*　繩 *shíng*　股 *koò* —— *Yăy*

'A cord.'—Also of squadrons of boats;—shares of business, &c.

Kwaĕ 塊 The numeral of fragments; of tiles, and often of dollars, as

瓦 *wà*　塊 *kwaĕ* —— *Yăy*

'A tile.'

錢 *tsëën*　塊 *kwaĕ* —— *Yăy*

'A dollar.'

Kwān 管 The numeral of pen cils, of pipes, &c, as

一 *Yāy* A

管 *kwān* (n) pipe, reed, &c. musical—
簫 *seaōu*

Kwân 款 The numeral of affairs differing in kind, as violations of the law, &c.

'This affair is settled quite well.'

妥 *tŏ* well
當 *tāng* steady—proper.
辦 *pán* managed
得 *tĕ* obtained
款 *kwân* 事 *seé* affair
此 *Tseĕ* This
一 *yăy* an

Leàng 兩 The numeral of tales, as

兩 *leàng* tales
重 *chŭng* weight.
有 *yeù* has (is)
十 *shĕ* ten
銀 *yīn* 子 *tseè* of silver
這 *Chĕ* This
錠 *tíng* bar

Leáng 輛 The numeral of carriages, as

車 *chē* 輛 *leáng* 一 *Yăy*

'A carriage.'

Lâng 稜 The numeral of corners, &c.

角 *kiŏ* 稜 *lâng* 一 *Yăy*

'A corner.'

Lëĕ 粒 The numeral of grains of corn, &c. as

米 *mè* of rice. 粒 *lëĕ* grain —— *Yăy* A

Lëên 連 The numeral of things connected together, or following in succession, as

密 *mëĕ* close 間 *këén* } houses —— *Yăy* One

之 *chē* of 屋 *ŏ* } houses 連 *lëên* continuation

極 *këe* the extreme. 稠 *chŏw* thick 幾 *kē* several

'A continuation of several houses extremely close together.'

閒 *hién* leisure. 不 *pcŏ* not 數 *soó* several 一 *Yăy* One

得 *tĕ* obtain 日 *jĕ* day 連 *lëên* continuation

'A succession of several days without leisure.'

Lìng 領 The numeral of suits of clothes, as

衫 *shān* clothes. 領 *lìng* suit (of) —— *yăy* a 換 *Hwón* To change

Mów 畝 The numeral of fields, as

畝 *mów* } field. 耕 *kāng* ploughs 農 *Nûng* } The husbandman

田 *tëĕn* } field. 一 *yăy* a 夫 *foō* } The husbandman

Mëén 面 The numeral of colours, flags, &c. as

旗 *kĕ* flag. 面 *mëén* face —— *Yăy* One

'A colour.'

Meî 枚 The numeral of pieces of ink; gems, peaches, &c. as

來 *laê* come 乾 *kăn* dry 桃 *taoŭ* } peaches 摘 *Tsĕ* Pluck

我 *gò* I 淨 *tsĭng* clean 子 *tseè* } peaches 兩 *leàng* two

食 *shăy* eat. 拿 *nâ* take 洗 *sĕ* wash 枚 *meî* (Numeral)

'Pluck two peaches, wash them, and bring them to me to eat.'

Mûn 門 The numeral of guns, as,

門 *mûn* (doors —N.) 八 *pă* eight 大 *tá* great 上 *shàng* upon 城 *Chĭng* The city

百 *pĕ* hundred 炮 *paoŭ* guns 有 *yeù* there are 樓 *leŭ* battlements

Pă 把 The numeral of knives, whips, umbrellas, &c.

刀 *taoū.* 把 *pă* —— *Yăy*

'A knife.'

遮 *chē* to shade off 去 *keŭ* go 今 *kīn* present 我 *gò* I 上 *shàng* up 把 *pă* } umbrella 拈 *Nëên* Take

雨 *yù* the rain. 要 *yaou* want 落 *lo* descend 于 *yū* at 來 *laê* come 傘 *san* } umbrella —— *yăy* an

'Take an umbrella, and come up: I am now going out, and want to shade off the rain.'

斧 *foŏ* 把 *pă* —— *Yăy*

'An axe.'

Pëĕ 疋 The numeral of pieces of silk, cloth, &c. as

'Into how many garments may a piece of silk be cut?'

衣 *è* 服 *foë* garments?	多 *tó* many	得 *tĕ* can	緞 *twán* silk	一 *Yăy* One
	件 *këén* (N.)	幾 *kē* how	裁 *tsaĕ* cut	疋 *pëĕ* piece

Pëĕ 匹 The proper numeral of horses.

馬 *mà* 匹 *pëĕ* —— *Yăy*

'A horse.'

Pëén 片 The numeral of fragments of wood; flakes of snow, &c.

至 *ché* arrived.	知 *chē* known	雪 *seŭ* snow	一 *Yăy* A
冷 *làng* cold	飛 *feĭ* flying	片 *pëén* flake (of)

'When the flakes of snow fly, we know that the cold season has arrived.'

Poó 部 The numeral of works consisting of several volumes.

Puèn 本 The numeral of single volumes.

Seûn 旬 The numeral of decades, or term of ten days, into three of which the Chinese divide the month.

旬	*seŭn*	已	*è*	尊	*tsūn*	自	*Tseé*
	ten		now		honoured		From
日	*jĕ*	經	*king*	駕	*keá*	別	*pëĕ*
	days.		passed have		Sir		parting

'It is now ten days since we parted, Sir.'

Taoū 刀 The numeral of quires of paper, as

紙	*chè*	刀	*taoū*	一	*Yăy*

'A quire of paper;' 100 sheets.

Taĕ 臺 The numeral of plays.

戲	*hé*	臺	*taĕ*	一	*Yăy*

'A stage play.'

Tŏw 頭 The numeral of sheep, &c.

羊	*yâng*	頭	*tŏw*	一	*Yăy*

'A sheep.'

Tān 擔 The numeral of burdens carried on the shoulder.

緊	*kĭn* wanting much	山	*shān* hill	挑	*teaoŭ* and bring	即	*tsëĕ* this instant	叫	*Keaoŭ* Call
煲	*paou* to boil	水	*shùy* water (I)	一	*yăy* a	時	*shê* time	黑	*hĕ* the black
茶	*chă* tea.	等	*tèng* wait	担	*tan* burden	去	*keŭ* to go	人	*jîn* man

'Call the black man, to go immediately and bring some spring water: I am waiting and want to boil water for tea.'

Teaoŭ 條 The numeral of things that extend in length; ropes, poles, serpents, and often of fish in general.

帶 *taé.* 條 *teaoŭ* — *Yăy*

'A piece of tape.'

Tĕĕ 帖 The numeral of petitions to government, visiting cards, &c.

— *yăy* } one (N.) 帖 *tĕĕ.*

奉 *Fùng* Present
稟 *pìn* petition

It is also expressed by

道 *taoŭ* (N.) 一 *yăy* one 稟 *pìn* petition 遞 *Té* Present

Or

件 *kĕĕn* (N.) 一 *yăy* one 稟 *pìn* petition 呈 *Chĭng* Present

Tĕèn 點 The numeral of drops and of points, as

汗 *hán.* 點 *tĕèn* — *Yăy*

'A drop of sweat.'

Ting 頂 The numeral of hats, caps, &c. as

帽 *maoŭ.* 頂 *ting* — *Yăy*

'A hat or cap.'

Tò 朵 The numeral of bunches of flowers, &c. as

花 *hwâ* 朵 *tò* —— *Yăy*

'A flower.'

Tŏ 絁 The numeral of a clue or roll of silk.

絲 *seē* silk. 絁 *tŏ* clue (of) —— *Yăy* A

Túy 對 The numeral of things in pairs, as

臺 *taĕ* stands. 燭 *chŏ* candle 蠟 *lă* wax 對 *túy* pair —— *Yăy* One

'A pair of candlesticks.'

Twán 端 The numeral of secrets, plots, &c.

可 *kŏ* may 之 *chē* (genitive) 端 *twân* (N.) 斟 *chīn* } consult 我 *Gò* I

洩 *sëĕ* drop 事 *seé* business 機 *kē* stratagem 酌 *chō* } consult 與 *yŭ* with

漏 *leŭ* flow out. 不 *poŏ* not 密 *mëĕ* secret 這 *chĕ* this 你 *nè* you

'I'll consult with you about this secret affair, which must not be disclosed.'

Twăn 團 The numeral of things that are round; they say

麵 *mëén* bread. 團 *twăn* roll —— *Yăy* One

'A cake or roll of bread.'

Twăn 段 The numeral of paragraphs or part of a story.

Wân 文 The numeral of the Chinese copper coin, which foreigners call cash.

錢 *tsëën* cash. 文 *wân* lettered ⟶ *Yăy* One

'A cash.'

Wei 尾 The numeral of fish.

魚 *yû* fish. 尾 *weī* tail — *Yăy* One

'A fish.'

魚 *yû* fish. 鮮 *sëēn* fresh 新 *sīn* new 尾 *weī* tail (N.) — *yăy* one 買 *Maè* Buy

It is often said

魚 *yû* 條 *teaoŭ* — *Yăy*

'A fish.'

Shów 首 The numeral of odes, poems, &c.

詩 *shè* ode. 首 *shŏw* (N.) — *yăy* an 吟 *Yin* To recite

Shîng 乘 The numeral of carriages, chairs, &c.

轎 *keaoù* 乘 *shîng* — *Yăy*

'A sedan chair.'

Shwāng 雙 The numeral of things naturally in pairs, as

襪 *vŏ* 子 *tscè* } stockings. 一 *Yăy* 雙 *shwāng*

'A pair of stockings.'

鞋 *hiaĭ* 雙 *shwāng* 一 *Yăy*

'A pair of shoes,' &c.

The particle *chày* 者 this or that thing, these or those things, is often post-fixed to nouns, and is intended to detain the mind for a moment on the thing, or things mentioned. Thus

星 *sing* the stars. (1) 月 *yuĕ* the moon 日 *jĕ* the sun 者 *chày* these are 光 *kwāng* lights— 三 *Sān* Three

In giving definitions, the word or words to be defined are first put down, with *chày* post-fixed, and, after the definition, corresponding to *che*, the particle *yày* is inserted, to round and close the sentence. Thus

也 *yày* (2) 主 *chù* the Lord (2) 所 *sŏ* that which is (1) 之 *chē* of (3) 身 *shīn* body (4) 者 *chày* that is, 心 *Shīn* Heart—

(1) 註 *chú.* 學 *hcŏ* 大 *Tá* (2) 經 *kīng.* 字 *tscé* 三 *Sān*

Of Number.

The Noun is the same in the plural as in the singular: they say, One man, two man, &c. Thus

人 *jîn* man. 箇 *kó* (N.) 一 *Yăy* One

And,

人 *jîn* man. 箇 *kó* (N.) 兩 *Leàng* Two

i. e. 'Two men.'

The plural is distinguished from the singular by a particle of number or multitude either prefixed or post-fixed: also from a repetition of the Noun, and often from the scope of the passage. Thus, first, by particles prefixed:

'A number of men.'

人 *jîn* man. 多 *Tō* Many

'A great many things.'

件 *këén* (N.) 物 *voĕ* things 多 *tō* many 好 *Haoù* Good

'Several ships have arrived.'

了 *leaoù* (forms the perfect.) 到 *taoú* arrived 船 *chuĕn* ship 隻 *chĕ* (N.) 幾 *Kē* Several

Second, by particles post-fixed, thus,

們 *mún* (forms the plu.) 先 *Siēn* Before 生 *sāng* born } Mast er

'Masters; tutors.'

等 *tàng* order. 商 *shāng* merchant 行 *Hâng* Hang

i. e. 'Hang-Merchants.'

輩 *poeí* order; species. 夷 *È* Foreig.

i. e. 'Foreigners.'

類 *lúy* kind. 匪 *Fei* Vagrant

'Banditti; pirates, &c.'

Tō 多 which is prefixed may also be post-fixed. Thus it may be said,

多 *tō* many. 人 *Jin* Man

'A great many people.'

Third, by a repetition of the noun. Thus,

道 *taoú* 知 *chē* knows, 人 *jin* man 人 *Jin* Man

i. e. 'All men;——every body knows.'

Lastly, from the scope of the passage, as

解 *keaě* presented to 當 *tāng* ought 此 *tsceě* this 到 *taoú* to (this place) 有 *Yeù* Have

官 *kwān* the officer 被 *pei* to be 人 *jîn* man 相 *siang* mutually 人 *jîn* man

} magistrate.

府 *foǒ* district 拿 *nâ* taken (and) 應 *yíng* properly 鬪 *tów* fight 來 *laě* come

'There are *persons* come here to fight: *these persons* should be seized, and carried before a magistrate.'

That the character *jîn*, though singular in form, is to be understood as including two or more persons is evident, since one man could not fight with himself. In all writings, it is from the scope of the passage chiefly, that the number of the Noun is ascertained.

Of Cases.

It is already evident that, strictly speaking, Nouns, in the Chinese Language, have no cases, for they do not undergo any change of termination; but as this work aims only to afford practical assistance in the acquisition of the Language, the usual division of cases is retained.

The cases of nouns are formed by particles. The particles *tëě* 的 pertaining to, and *chē* 之 pertaining to, form the genitive case, as,

筆 *pëě* pencil. 的 *tëě* (gen.) 官 *kwān* Mr 憲 *Hëín* Hien

'The pencil of Mr. Hien.'

之 *chē* (gen.) 孟 *Máng* } Mencius
母 *moô* mother. 子 *tseè* }

i. e. 'The mother of Mencius.'

The student, however, is not to expect the invariable use of these particles; they are often omitted, as

律 *leŭ* statute. 法 *fă* law 朝 *chaoū* empire 天 *Tëēn* Celestial

i. e. 'The laws of China,' or, as they style their country, the Celestial Empire.

The particles that form the dative case are chiefly *yú*, 與 to, *kwŏ*, 過 passing to, *túy*, 對 towards; over against. Thus

箇 *kó* (N.)—or 這 *chĕ* this 送 *súng* present 他 *tă* him 與 *yú* to 你 *Ne* You

'Present this to him.'

先 *siēn* before 生 *sāng* born } the Master. 講 *keàng* spoken 過 *kwŏ* to 我 *Gŏ* I 已 *è* have

說 *shwŏ* speak. 他 *tă* him 對 *tŭy* to 你 *Ne* You

i. e. 'Speak to him.'

To before the name of a place is rendered by *taoú* 到 to; at; arrive at; and *ché* 至 to; even to. As

到 *taoú* to
奧 *gaoú* } Macao.
門 *mûn*

昨 *Tsŏ* } Yesterday
天 *tëën*
他 *tă* he
來 *laê* came

The same sentence may be rendered without the verb *laê*, to come. As,

了 *leaoù* did
奧 *gaoú* } Macao.
門 *mûn*

昨 *Tsŏ* } Yesterday
天 *tëën*
他 *tă* he
到 *taoú* arrive at

The usual request on the address of Chinese letters is

省 *sáng* provincial
城 *chĭng* city.
帶 *taé* to carry
至 *ché* to
煩 *fân* trouble (you)
駕 *keá* Sir,
此 *Tseĕ* This
信 *sín* letter (I'll)

i. e. 'I'll trouble you, Sir, to carry this letter to Canton.'

The Accusative is the same as the Nominative.

The Vocative is formed by a particle denoting invocation, and following the noun. As,

乎 *hoô* O! 主 *Chù* Lord

The ablative is formed by the particles *yéw* 由, from; *tseé* 自, from; *tsŭng* 從, from; *tŭng* 同, with; *è* 以, by. Thus,

丁 *leaoù* did,—or 國 *kwŏ* nation 他 *Tâ* He

到 *taoú* to 由 *yêw* from

廣 *kwàng* 東 *tûng* } Canton 暎 *ying* 咭 *këe* 唎 *le* } the English

來 *laè* come

'He came from England to Canton.'

街 *keaé* the street. 我 *gô* me 駕 *keá* Sir, 請 *Tsîng* Pray,

出 *chŭ* go out (to) 同 *tŭng* with 尊 *tsūn* respected

'Pray, Sir, will you walk out with me?'

使 *shè* act to 毋 *wû* not 於 *yū* in 所 *Sô* That which (you)

下 *hiá* inferiors. (1) 以 *è* by it 上 *shàng* superiors, (do) 惡 *ŏ* hate

(1) *haŏ* 學 *Tá* 大

To denote the instrument, instead of by, they adopt the word, *yúng*, to use. As

人 *jîn* man. 戳 *chŏ* stabbed 刀 *taoû* knife 小 *seaoù* a small 用 *yúng* using (or by) 他 *Tâ* He

Of Gender.

The gender of nouns is determined by particles denoting male or female: sometimes by the scope of the passage. *Jîn* 人 denotes one of the human species. The masculine is determined by the particle *nân*:—as *nân jîn*, 人男 a man. The feminine, by the particle *neù*: as, *neù jîn*, 人女 a woman. A child, is expressed by *ûrh* 兒; the character *tseè*, 子 a son, forms the masculine; as *ûrh tseè*, 子兒 a boy; *neù* forms the feminine, as *neù ûrh*, 兒女 a girl.

The masculine of beasts, fishes and domestic fowls is made by *kūng*, 公 and the feminine by *moò* 母. Thus, a horse, is *mà* 馬; a stallion, *mà kūng* 公馬; a mare, *mà moò* 母馬.

For the masculine of quadrupeds *môw* 牡 is also used; and for the feminine *pîn* 牝. Thus, *nêw*, 牛 a cow—common gender; *pîn nêw*, 牛牝 a cow; *môw nêw*, 牛牡 a bull.

For birds *heūng* 雄 forms the masculine, and *tseè* 雌 forms the feminine.

These rules are however frequently violated, and *heūng nêw* 牛雄 a bull, is to be met with.—Also *nêw koò* 牯牛 a bull, *nêw kūng* 公牛 a bull, and *nêw moò*, 母牛 a cow, &c.

Things without life have no *note* of the masculine or feminine gender. Every thing that is perfect or superior in its kind is considered masculine: the imperfect or inferior feminine. The sun is considered masculine, the moon feminine. Heaven is masculine, the earth feminine. The perfect, superior, or imaginary male energy in nature, is expressed by 陽 *yang*. The imperfect, inferior or female, by *yīn* 陰 or 陰. These two characters often occur in philosophical works.

To some nouns the words *tseè*, 子 a son—and *ùrh*, 耳 the ear, are postfixed—as euphonics. *Chŏ tseè*, 子桌 a table.

筆 *kwān* 幾 *Kē* } A few pencils.
耳 *ùrh* 管 *pëĕ* }

For the application of these no determinate rule can be given.

ADJECTIVES

In the Chinese language are, as the nouns, indeclinable monosyllables. As *pĕ,* 白 white; *hĕ,* 黑 black; *chăng,* 長 long; *twan* 短 short. Thus——
Pĕ chè, 紙白 white paper.

黑 *hĕ* black — *Yăy* 一 } A
人 *jĭn* man. 箇 *kó*

When expressed unconnected with a substantive, they frequently take the particles *tëĕ* and *chày* after them, as *chŭng chày,* 者重 heavy; *kaoū tëĕ,* 的高 high; *té tëĕ,* 的低 low. Also, when they follow the substantive verb. As,

惡 *ŏ* } wicked. 他 *Tă* He
的 *tëĕ* 是 *shé* is

'This rice is good.'

好 *haoù* } good. 這 *Chĕ* This
的 *tëĕ* 米 *mè* rice
是 *shé* is

The same, however, can be expressed without either the verb or the particle.—Thus,

好 *haoù* good. 米 *mè* rice 這 *Chĕ* This

In grave composition, the particle *tëĕ* is seldom used The *Tá-haŏ*, the first of the Four Books, has the following sentence :

僨 *fún* ruins	如 *joô* as	} thus.	一 *yăy* a	興 *hìng* will arise	仁。 *jîn* benevolent	一 *Yăy* One
事。 *seé* an affair:	此。 *tseĕ* this		國 *kwò* nation	讓 *jáng* accommodating	一 *yăy* one	家 *keā* family
一 *yăy* one	此 *Tseĕ* This		作 *tsŏ* will-be-put-in	一 *yăy* one	家 *keā* family	仁 *jîn* benevolent
人 *jîn* man	謂 *goei* is expressed (by)		亂。 *lwán* confusion	人 *jîn* man	讓。 *jáng* accommodating	一 *yăy* a
定 *tĭng* determines	一 *yăy* one		其 *kĕ* its	貪 *tăn* covetous and	一 *yăy* a	國 *kwŏ* nation
國。 *kwŏ* a nation. (1)	言 *yên* word		機 *kē* moving-cause (is)	戾。 *lé* wicked	國 *kwŏ* nation	興 *hìng* will arise

Of Comparison.

The Comparative degree is made by *kāng*, 更 more, prefixed ; *kwŏ*, 過 passing, post-fixed ; *poŏ joô*, 如不 not as,—or so ; *pè* 比 compare ; *yéw*, 又 more ; *hwân*, 還 again ; *tsae*, 再 again, *pè poŏ tĕ* 得不比 compare cannot ; *yuĕ*, 越 more, surpasssing ; *yuĕ fă*, 發越 more putting forth ; *yêw*, 尤 excess.

The application of these will be more easily perceived by a few examples than by rules. Thus it is said, *haoù*, 好 good.

(1) *haŏ* 學. *Tá* 大

更 *kāng* more
好 *haoù* good
過 *kwŏ* passing } Better.

更 *Kāng* More
好 *haoù* good } Better.
過 *kwŏ* passing } Better.

好 *haoù* good.

那 *nâ*
個 *kó* } that (is)

這 *Chĕ*
個 *kó* } This

更 *kāng* more
比 *pè* compared with

那 *nâ*
個 *kó* } that.

好 *haoù* good
過 *kwŏ* passing

這 *Chĕ*
個 *kó* } This (is)

好 *haoú* good.

這 *chĕ*
個 *kó* } this

不 *pŏ* not
如 *joû* as

那 *Nâ*
個 *kó* } That

那 *nâ*
個 *kó* } that is

這 *Chĕ*
個 *kó* } This

好 *haoù* good.

比 *pè* compared with

‘This is *better* than that,’ may be rendered in these several ways.

好 *haoù* good. 那 *nâ* 個 *kó* } that 這 *Chĕ* 個 *kó* } This 又 *yéw* more 比 *pè* compared with

Instead of *yéw haoù*, the words *hwân haoù*, 好還 still good, and *tsae hoaù*, 好再 again good, may be used, and the sense remain the same. Again

得 *tĕ* can (with) 這 *chĕ* 個 *kó* } this. 那 *Nâ* 個 *kó* } That 比 *pè* compare 不 *poŏ* not

發 *fā* putting forth 好 *haoù* good. 那 *nâ* 個 *kó* } that 這 *Chĕ* 個 *kó* } This 越 *yuĕ* more 比 *pè* compared

'Whether is this or that the better?'

好 *haoù* good? 那 *nâ* 個 *kó* } that 這 *Chĕ* 個 *kô* } This 孰 *shŏ* which 與 *yù* with

'Whether is this greater or smaller than that?'

個	*kó* (N.)	過	*kwŏ* more	或	*hwă* or	係	*hé* is	這 *Chĕ* } This
於	*yŭ* than	係	*hé* is	大	*tá* great	個	*kó*	
那	*nâ* that	小	*seaoù* little	過	*kwŏ* more	或	*hwă* whether	

'This chest is smaller than the other.'

過	*kwŏ* more.	箱	*siāng* chest	別的	*pëĕ tëĕ* } the other	箱	*siāng* chest	這 *Chĕ* } This
小	*seaoù* little					比	*pè* compared with	個 *kó*

'This room is cooler than the opposite one.'

房	*fâng* room.	對面	*túy mëén* over against the face	涼過	*leâng kwŏ* cool passing	房	*fâng* room	這 *Chĕ* } This
						更	*káng* more	間 *këén*

'This evening, Sir, you take tea sooner, and dine later than last evening.'

昨	*tsŏ* last	飯	*fan* rice	更	*kāng* more	駕	*keá* Sir, (you)	今 *Kīn* This
晚	*wàn* evening.	遲	*chĕ* late	早	*tsaŏ* soon (and)	欵	*hŏ* drink	晚 *wàn* evening
過	*kwŏ* passing	食	*shăy* eat	茶	*chă* tea	尊	*tsūn* honoured	

'You are not so dutiful as your brother.'

孝	*heaoú* filial duty.	兄	*hieūng* brother	你	*nè* your	不	*poŏ* not	你	*Nè* You
的	*tëĕ* 's	弟	*tè* next	得	*tĕ* can	比	*pè* compare		

'This piece of ink is not so good as that.'

方	*fāng* square	如	*joô* as	墨	*mëĕ* ink	這	*Chĕ* This
好	*haoù* good.	那	*nâ* that	不	*poŏ* not	方	*fāng* square of

The Chinese say

生	*sāng* born.	莫	*mŏ* not	如	*joô* as (well as if)	不	*poŏ* not	子	*tseè* child	此	*Tseĕ* This

i. e. 'This child had better not been born.'

'The sooner the better,' is thus rendered,

好	*haoù* good.	越	*yuĕ* more	早	*tsaò* soon	越	*Yuĕ* More

'The sooner you attend to that business the better.'

好	*haoù* good.	事	*seé* business	那	*nâ* that	你	*nè* you	越	*Yuĕ* More
		越	*yuĕ* more	件	*këén* (N.)	辦	*pán* manage	早	*tsaò* soon

'The more I hinder him, the more he comes.'

發	*fă* endeavours	他	*tă* he	阻	*tseè* hinder	我	*Gò* I
來	*laê* to come.	越	*yuĕ* the more	他	*tă* him	越	*yuĕ* more

'This article is damaged; if you move it, you will damage it still more.'

更	*kāng* more	動	*tàng* move	壞	*hwaé* injur-	這	*Chĕ* } This
壞	*hwaé* injure (it.)	他	*tā* it,	了	*leaoù* ed (is)	個	*kó* } This
		一	*yăy* one	你	*nè* you	東	*tūng* } thing
		發	*fă* exertion	若	*jŏ* if	西	*sē* } thing

'Last year was more plentiful than this year.'

今	*kīn* this	過	*kwŏ* more	豐	*fūng* abundant (and)	舊	*Kéw* Last
年	*nëên* year.	於	*yū* than	盛	*shĭng* plentiful	年	*nëên* year (was)

'A great deal better than this.'

個	*kó* (N.)	於	*yū* by	好	*haoù* good	太	*Taĕ* Much
		這	*chĕ* this	過	*kwŏ* passing	更	*kāng* more

'Greater than the whole.'

總	*tsùng* whole.	一	*yăy* one	過	*kwŏ* more or passing	大	*Tá* Great

Otherwise expressed by the phrase

切	*tsĕĕ* whole.	一	*yăy* one	大	*Tá* Great

When two things are compared, and the one said to be longer, shorter, or higher than the other, the positive is used in a comparative sense. As,

寸 *tsún* tsun (about an inch.—) 三 *sān* three 短 *Twan* Short

i. e. 'Shorter three inches.'

尺 *chĕ* cubit. 一 *yāy* one 高 *Kaoū* High

i. e. 'One cubit higher.'

The Comparison made in English by 'rather' and 'than,' in different members of the sentence, is made in Chinese by *nîng kŏ* 可寧 rathèr should or would, and *poŏ kŏ* 可不 not would, or *poŏ kàn* 敢不 not dare

'I would rather sell goods for a small profit, than keep them till they spoil, and lose the first cost.'

本 *puèn* the original (cost.)

貨 *hó* goods	去 *keŭ* out (&)	賺 *chēn* obtain	我 *Gŏ* I
收 *sheu* to receive	不 *poŏ* not	利 *lé* profit	寧 *nîng* rather
殘 *tsân* damage (&)	可 *kŏ* would	錢 *tsĭĕn* money	可 *kŏ* would
折 *chĕ* break	留 *lâw* keep	賣 *maé* sell	少 *shaoù* a little

'I would rather die than dare to offend Deity.'

神 *shîn* Deity.	得 *tĕ* to incur	不 *poŏ* not	可 *kŏ* would	我 *Gŏ* I
罪 *tsooí* an offence (before)	敢 *kàn* dare	死 *seè* die (&)	寧 *nîng* rather

'I would rather live in Peking than go to Nanking.'

南	*nân* the south	不	*poŏ* not	北	*pĕ* the north	願	*yuén* wish	我	*Gò* I
京	*kīng* Capital.	往	*wàng* go-to	京	*kīng* Capital (&)	住	*chú* to dwell in	寧	*nîng* rather

The adverb 'than' after the Comparative adjective, is often made by *yū* 於; thus they say,

於	*yū* than	莫	*mŏ* not-any	高	*kaoñ* lofty (&)	物	*Woĕ* Things (2)
天	*tëën* heaven.	過	*kwŏ* more so	大	*tá* great	之	*chē* of (1)

i. e. 'There is nothing higher or greater than heaven.'

In the preface to an historical work, it is said,

則	*tsĕ* is-of-course	次	*tseĕ* next	者。	*chày* of those	而	*ûrh* and	夫	*Foō* Now
作	*tsŏ* forms	則	*tsĕ* is-of-course	莫	*mŏ* not-any	權	*keuĕn* authorities (2)	勢	*shé* powers (2)
史	*shè* history	天	*tëën* Heaven's	過	*kwŏ* more-so	之	*chē* of (1)	之	*chē* of (1)
之	*chē* who (2)	子。	*tseè* son:	於	*yū* than	所	*so* those	所	*so* those
人。	*jîn* man.	其	*kĕ* his	天。	*tëën* Heaven:	最	*tsooì* the most	極。	*këĕ* the most
		次	*tseĕ* next	其	*kĕ* Its	重	*chŭng* weight—	隆。	*lûng* magnificent

i. e. 'Now, of the most magnificent powers, and the highest authorities, there are none more so than heaven: The next is none other than the Emperor, and next to him (in power and authority) is the historian.' (1)

(1) 序 *sew.* 鑑 *këen* 綱 *Kang*

The Comparative is also made by a repetition of the adjective. Thus

高	*kaoū* high	是	*shé* is	這個	*chĕ kó* this	山	*shān* hill	那	*Nâ* That
的	*tëĕ* pertaining to.	高	*kaoū* high			比	*pè* compared with	一	*yăy* one

'That hill is higher than this.'

The Superlative Degree,

Is made by the following particles prefixed, *tseuĕ,* 絕 to exceed, to cut off; *tsooí,* 最 to exceed; great; *té yăy,* 一第 number one; *tìng shàng,* 上頂 the top of superiors; *shĕ fūn,* 分十 ten parts. Thus, *haoù,* 好 good; *haoù kwŏ,* 過好 better; *tseuĕ haoù,* 好絕 most good, best.

'That river is the deepest.'

深	*shīn* deep.	絕	*tseuĕ* most	河	*hô* river (is)	條	*teaou* (N.)	那	*Nâ* That

'This lake is the shallowest.'

淺	*tseĕn* shallow.	湖	*hoô* lake (is)	這個	*Chĕ kŏ* This				
		最	*tsooí* most						

'The Viceroy is the greatest man in the Province.'

人	*jîn* man.	一	*yăy* one	爲	*weî* is	總	*tsùng* the general	之	*chē* of (2)	一	*Yăy* One
大	*tá* great	第	*té* number	督	*toŏ* governor	中	*chūng* the midst (1)	省	*sáng* province		

'This article is the best.'

的 *tëë* pertaining to. 一 *yăy* one 是 *shé* is 物 *voĕ* } article 這 *Chĕ* } This
好 *haoù* good 第 *té* number 件 *këén* } article 個 *kó* } This

'This tea is of the best quality.'

品 *pîn* order 頂 *tìng* top 葉 *yăy* leaf 這 *Chĕ* This
的 *tëë* pertaining to. 上 *shàng* superior 是 *shé* is 茶 *chă* tea

'I am in perfect health.'

快 *kwaĭ* lively. 爽 *shwàng* well (&) 分 *fūn* parts 十 *shĕ* ten 我 *Gò* (I am)

The words *poŏ kwŏ*, 過不 not passed; and *taoú këĕ*, 極到 to the extreme, post-fixed, form the superlative degree. As

極 *këĕ* the extreme. 到 *taoú* to 窮 *Keŭng* Poor

'Poorest.'

過 *kwŏ* } passed. 富 *Foó* Rich
的 *tëë* } passed. 貴 *kweí* honourable
不 *poŏ* not

'Richest'

是 *shé* is　今 *kīn* now　妙 *meaoú* pleasant　那 *nâ* that　我 *Gò* I

更 *kāng* by much　回 *hwây* returning to　不 *pŏ* not (to be)　些 *sĕe* little　在 *tsaé* in

不 *poŏ* not　廣 *kwàng* the great　過 *kwŏ* passed:　時 *shê* time　廣 *kwàng* the great

如 *joŏ* so (good.)　東 *tūng* east (province)　而 *ûrh* and　是 *shé* was　西 *sē* west (province)

'The short time that I was at *Kwang-se* was most pleasant; to return now to Canton is not equal to it.'

酒 *tsèw* wine.　的 *tĕĕ* of　等 *tāng* order　上 *shàng* superior　最 *Tsooĭ* Most

'The best wine.'

頂 *tìng* the top　上 *shàng* superior　這 *chĕ* this　令 *líng* (commanding &)　我 *Gò* My

高 *kaoū* high　比 *pè* compared with　個 *kŏ* one (is)　尊 *tsūn* honoured (Sir)　舍 *sháy* cottage

不 *poŏ* not　你 *nè* yours (&)　還 *kwān* more　住 *chú* dwelling　下 *heá* inferior

過 *kwŏ* 的 *tĕĕ* } passed.　我 *gò* 的 *tĕĕ* } my　高 *kaoū* high　的 *tĕĕ* of　是 *shê* is

舍 *sháy* cottage　他 *tà* 的 *tĕĕ* } his　但 *tán* but　府 *foò* mansion　好 *haoŭ* a good

下 *heá* inferior　上 *shàng* superior　上 *shàng* superior　高 *kaoū* height

是 *shé* is　府 *foò* mansion　比 *pè* compared with　而 *ûrh* and

我 *gò* my　你 *nè* your

'My house is a good height, and the house in which you live, Sir, is still higher, but compared with yours and mine, his is by far the highest.'

The particles *kĕĕ* 極, the extreme, *yăy tāng* 等一, first order, *ché* 至 to the extreme, may be either prefixed or post-fixed. Thus

'Most holy;'—absolute perfection.

聖 *shíng* holy, or perfect. 至 *Ché* Most

It is applied to Confucius, who is considered as having been absolutely faultless.

'Most ugly, depraved,' &c.—the worst in all respects.

至 *ché* the extreme. (1) 之 *chē* of (2) 醜 *Chŏw* Badness

'Most true.'

極 *kĕĕ* in the extreme. 眞 *chīn* true 眞 *chīn* true, or 極 *Kĕĕ* Most

'The best.'

好 *haoù* good. 等 *tāng* order 一 *Yăy* First

'This is the best sample of tea.'

的 *tĕĕ* pertaining to. 一 *yăy* the first 是 *shĕ* is 茶 *chă* tea 這 *Chĕ* 個 *kó* } This

等 *tāng* order 上 *shàng* superior 樣 *yâng* sample

'He performs the best work, you should employ him.'

他	*tā* him	可	*kŏ* may	工	*kūng* work-	一	*yăy* the first	他	*Tā* He
做	*tsó* to work.	以	*è* therefore	夫	*foō* man (ship)	等	*lìng* order	作	*tsŏ* does
		托	*tŏ* engage	你	*nè* you	的	*tĕĕ* of	上	*shàng* superior

The Chinese invariably divide persons and things into three degrees. "Superior, middling, and inferior." Thus, *shàng tìng*, 等上 superior order; *chūng tìng*, 等中 middle order; *hiá tìng*, 等下 inferior order.

'The best of the superior' is expressed by *tìng shàng*, 上頂 the top of the superior. And 'the worst of the inferior' by

至	*chĕ* the extreme.	之	*chē* of	低	*Tē* Lowness

Numbers

Are expressed by three different series of characters: first, the plain hand, in most frequent use, second, a more complicated character used on formal occasions and in bonds, contracts, &c. to render, it is said, any alteration of the numbers more difficult. This appears analogous to our writing numbers in words on many occasions. Third, numbers are written in a running hand, which is generally made use of in keeping accounts. Numbers written in this hand may be considered the figures of the Chinese.

(First series)	(2nd.)	(3d.)	(Eng.)
Yăy	一	壹	丨 One
ûrh	二	貳	丨丨 two
sān	三	叁	川 three
sé	四	肆	乂 four
woò	五	伍	𠂇 five
lŏ	六	陸	丄 six
tsĕ	七	柒	亠 seven
pă	八	捌	丰 eight
këeù	九	玖	爻 nine
shĕ	十	拾	廾 ten
shĕ	十	拾	丨一 11
yăy	一	壹	十
shĕ	十	拾	丨二 12
ûrh	二	貳	十
shĕ	十	拾	丨三 13
sān	三	叁	十
shĕ	十	拾	丨乂 14
sé	四	肆	十

(First series)	(2nd.)	(3d.)	(Eng.)
shĕ	十	拾	丨𠂇 15
woò	五	伍	十
shĕ	十	拾	丨丄 16
lŏ	六	陸	十
shĕ	十	拾	丨二 17
tsĕ	七	柒	十
shĕ	十	拾	丨三 18
pă	八	捌	十
shĕ	十	拾	丨爻 19
këeù	九	玖	十
úrh	二	貳	丨十 20
shĕ	十	拾	十
ûrh	二	貳	丨一 21
shĕ	十	拾	十
yăy	一	壹	
ûrh	二	貳	丨二 22
shĕ	十	拾	十
ûrh	二	貳	

(*First series*)	(2nd.)	(3d.)	(*Eng.*)
yūn	云	say	i. e. &c.
yūn	云。	say	
sān	叁	卅	30
shë	拾。		
seé	肆	十	40
shë	拾。		
woò	伍	十	50
shë	拾。		
lŏ	陆	十	60
shë	拾。		
tsë	柒	十	70
shë	拾。		
pă	捌	十	80
shë	拾。		
këeù	玖	十	90
shë	拾。		
yăy	壹	百	100
pë	佰。		

(*First series*)	(2nd.)	(3d.)	(*Eng.*)
yăy	一	壹	one
pë	百	佰	hundred
líng	零	零	(cypher)
yăy	一。	壹。	one — 101
yăy	一。	壹。	
pë	百	佰	
líng	零	零	
ûrh	二。	貳。	two — 102
yún	云		&c.
yún	云。(1)		
yăy	一	壹	
pë	百	佰	
yăy	一	壹	one — 110
shë	十。	拾。	
yăy	一。	壹。	
pë	百	佰	
ûrh	二	貳	two — 120
shë	十。	拾。	

(1) A mark which denotes a repetition of the character immediately preceding.

(First series)	(2nd.)	(3d.)	(Eng.)
ûrh	二	𠄌	200
pĕ	百。	百	
yăy	一	𠂉	1000
tsëën	千。	千	
yăy	一	𠂉一	1100
pĕ	百。	百	
yăy	一	𠂉一	1010
tsëën	千	千	
lîng	零		
yăy	一。		
yăy	一	𠂉一	1001
tsëën	千	千	
lîng	零		
lîng	零		
yăy	一。		

(First series)	(2nd.)	(3d.)	(Eng.)
ûrh	二	𠄌	2000
tsëën	千。	千	
yăy	一	𠂉	10,000
wán	萬。	万	
shĕ	十	十	100,000
wán	萬。	万	
yăy	億。	億	100,000
pĕ	百	百	1,000,000
wán	萬。	万	
or			
chaoú	兆	兆	1,000,000

The Ordinals

Are made by the character *té* 第 order or turn, prefixed to the above cardinal numbers. Thus

第	*té*	twelfth	第	*Tē* Order	First
十	*shĕ*		一	*yăy* first	
二。	*ûrh*		第	*té*	second
第	*té*	twentieth	二。	*ûrh*	
二	*ûrh*		第	*té*	third
十。	*shĕ*		三。	*sān*	
云	*yûn*	&c.	第	*té*	Eleventh
云	*yûn*		十	*shĕ*	
			一。	*yăy*	

The first series is distinguished by the name

数	*soŏ*	numeral	願	*Yuĕn*	Original
目	*mŏ*		本	*puèn*	
字	*tseĕ* characters.		的	*tëĕ*	

The second series is called

数 *soó*	numeral	大 *Tá* Largely	
目 *mŏ*		寫 *sëe*	written
字 *tscè* characters.		的 *tëĕ*	

And the last series are called

数 *soó*	numeral	花 *Hwâ* Flower	
目 *mŏ*		碼 *mà*	weight
字 *tseè* characters.		的 *tëĕ*	

Also called

数 *soó*	numeral	蘇 *Soō* Soo Name	
目 *mŏ*		州 *chōw* chow (a district)	
字 *tscè* characters.		碼 *mì* weight	

OF PRONOUNS.

The Personal pronouns are—Singular *gò* 我, I or me; *nè*, 你 thou or thee; *tā*, 他 he or him.*

Plural *gò mún*, 們我 we or us; *nè mún*, 們你 ye or you; *tā mún*, 們他 they or them. Thus

到 *taoú* to. 知 *chē* know 不 *poð* not 我 *Gð* I

i. e. 'I do not know.'

已 *è* already } have 我 *Gð* I
經 *kīng* passed } have 所 *sð* which
尋 *tsîn* sought 尋 *tsîn* sought
着 *chŏ* right } found. 之 *chē* the
了 *leaoù* have } found. 書 *shoō* book

i. e. 'I have found the book which I sought.'

處 *choŏ* place (or) 在 *tsaé* is in 鎖 *sð* } the key (1) 門 *mûn* door 書 *shoō* book 我 *Gò* } My
麼 *mŏ* not? 你 *nè* your 匙 *shè* } the key (1) 之 *chē* of (2) 房 *fâng* room 的 *tëè* } My

i. e. 'Have you the key of my study.'

* The Chinese have not appropriate pronouns for "she, and it." In some books the pronoun 'I' is expressed by *nung* 儂 and 'he or that' by *keu* 渠. The Tartars sometimes use *tsă mún* 們咱 for 'we.'

有 *yèw* has　過 *kwŏ* more　他 *tā* he　此 *Tseĕ* This

如 *joû* as　是 *shé* is (than)　所 *sò* that which　惡 *ŏ* bad-wicked.

此 *tseĕ* this　人 *jîn* man　辦 *pán* } transacted　事 *seé* affair

枉 *wàng* false　恨 *hán* hate　的 *tëĕ* }　不 *poŏ* not

稱 *chĭng* assertion.　他 *tā* him　不 *poŏ* not　是 *shé* is

i. e. '*He* did not commit this bad action; it is merely the false assertion of a person who hated *him*.'

我 *gò* me.　過 *kwŏ* to　來 *laê* to come　墨 *mĕ* the ink　俾 *pè* give　請 *Tsîng* Pray

i. e. 'I'll thank you to pass the ink to *me*.'

過 *kwŏ* to　惟 *wê* only　總 *tsùng* all　此 *Tseĕ* This

我 *gò* }　有 *yèw* there are　未 *wê* not　事 *seé* } affair

們 *mún* } us　人 *jîn* persons　有 *yèw* have　情 *tsîng* }

知 *chē* }　家 *keā* (N.)　見 *këĺn* see　我 *gò* }

道 *taoú* } to know.　說 *shwŏ* spoke　過 *kwŏ* pass　們 *mún* } we

i. e. 'We never saw this affair, only there are persons who have informed *us* of it.'

人 *jîn* man
嚴 *yĕn* severely
責 *tsĕ* reproved
他 *tà* 們 *mún* } them.

開 *naoú* disturbed
事 *seé* business
是 *shé* 以 *è* } therefore
主 *choò* master

他 *Tà* 們 *mún* } They
一 *yăy* 齊 *tsĕ* } all at once
來 *laê* came

i. e. '*They* came all at once, and made a disturbance, in consequence of which the master severely reproved *them*.'

Gò 我, the first person singular, is sometimes understood as the first person plural.—As

人 *jîn* man—is 國 *kwŏ* Empire 中 *chūng* middle 我 *Gò* I

'We Chinese.'

With the substantive verb thus—

人 *jîn.* 國 *kwŏ* 中 *chūng* 是 *shé* 我 *Gò*

It expresses, 'I am a Chinese.'

For the first person singular the characters *yû* 余, *yŭ* 予, *woô* 吾, *gàn* 倫, are to be met in writing. Denoting the second person singular, *ùrh* 爾 and *joò* 汝 are met with. The personal pronouns singular are often, from the scope of the passage, determined in a plural sense.

Beside *mún*, the characters *tèng* 等, *peí* 輩, *chaë* 儕, *ngeù* 偶, and 曹, are used to form the plural. *He, she, it,* and *they* are often formed not only by *tā* 他, and *tā mún* 們他, but also by *ē* 伊, he, she, it, they, his ; *pè* 彼, he, she, it, they, his, also these, those;—*kĕ* 其 the same ; and the character *chē* 之 is often used for *him* and *them.* Thus

人	*jĭn* persons.	告	*kaoŭ*	inform and tell	之	*chē* the	不	*poŏ* not	目 *Mŏ* Eye	At present
		訴	*soò*		時	*shê* time	在	*tsaé* is in	下 *hiá* below	
		他	*tā*	them or these	我	*gò* I	此	*tseè* this	亞 *Yá*	Ya-pin
		們	*mún*		以	*è* by	處	*chŭ* place	品 *pîn*	
		兩	*leàng*	two	是	*shê* the exsiting	伊	*ē* *they*	亞 *Yá*	Ya-lin
		個	*kŏ*		情	*tsĭng* affair (will)	來	*laê* come	林 *lín*	

'Ya-pin and Ya-lin are not here at present; when *they* come, I will inform them of the affair.'

如	*joô* as	也	*yày* (expl.)	愛	*wáe* love (to)	爾 *Urh*	Your
彼	*pè* his,	不	*poŏ* not	我	*gò* me	之 *chē*	

'You do not love me as he does.'

爾	*ùrh* you		彼	*pè* he		對	*túy* opposite		若	*Jŏ* As	
小	*seaoù* little	a boy	晚	*wàn* in the evening (of life)		大	*tá* the great		梁	*leâng*	Leang-haou (at)
生	*sāng* born		成	*chĭng* perfected (his fame)		廷	*tĭng* palace, (was)		灝	*haoù*	
宜	*ê* should		衆	*chúng* all		魁	*keuĕ* the highest of		八	*pă*	82
立	*lëĕ* fix (your)		稱	*chĭng* styled (him)		多	*tō* many		十	*xĕ*	
志	*ché* intention.		異	*é* wonderful		士	*seé* literati—		二	*ûrh*	

'As Leang-haou, in the 82d year of his age, was called to stand in the Imperial presence, at the head of a vast number of Literati—he, in the evening of life, became famous, and was, by every one, styled 'wonderful'—you a little boy should determine to be like him.' (1)

知	*chē* know		食	*shăy* eat		而	*ùrh* and		不	*poŏ* not	
其	*kĕ* its		而	*ùrh* and		不	*poŏ* not		見	*këĕn* see,	
味	*wé* taste.		不	*poŏ* not		聞	*wàn* hear,		聽	*tĭng* listen,	
焉	*yĕn* ( )		心	*Shīn* The heart							
視	*shé* look		不	*poŏ* not							
而	*ùrh* and		在	*tsaé* present,							

i. e. 'When the heart is absent, you may look and not see, hear and not perceive, eat and not know the taste of what you eat.' (2)

惡	*ŏ* (they) hate		民	*mîn* the people		好	*haoù* (they) love		民	*mîn* the people	
惡	*ŏ* (he) hates		之	*chē* the		好	*haoù* (he) loves		之	*chē* the	
之	*chē* them.		所	*sò* thing and which		之	*chē* them:		所	*sò* things which	
之	*chē* 's		君	*Keūn*	The good Prince (is)						
父	*foó* father and		子	*tseè*							
母	*moŏ* mother		民	*mîn* the people							

(1 *kĭng*. 經 *tseé* 字 *Sān* 三 (2) *haŏ*. 學 *Tá* 大

'The good Prince is the Father and Mother of his people; (he is of one mind with his people); What they hate he hates; what they love he loves.' (1)

Chē chē 之之 sometimes occurs, the first as the sign of the Genitive, and the second as a Pronoun. Thus—

子 *tseè* the children. (1) 之 *chē* of (2) 之 *chē* them 教 *Keaoū* Teach

i. e. 'Teach their children.'

In many cases, the Chinese dislike the use of the simple pronouns 'you' and 'I.' Amongst equals, they join 'you' with *tsūn keá,* 駕尊 honourable Sir, and *laoù yăy,* 爺老 old or venerable father, &c. which may be considered equal to 'you Sir;' but in addressing superiors, the pronoun is omitted, and the title of respect used in its stead. They would not say 'your Lordship'— 'your Excellency' or 'your Majesty;' but omit your, and use the words 'Lordship,' &c.

Instead of 'you,' in addressing the Chief Magistrate in a district, called *heén* 縣, they use *taĕ yăy* 爺太, eminent father. The Chief Officer of the districts, called *chōw* 州, is addressed by

爺 *yăy* father. 老 *laoù* venerable 大 *Tá* Great

The Chief Magistrate of a province, is addressed by *tá jîn* 人大, great man. The Emperor is addressed by

(1) *haŏ.* 學 *Tà* 大

皇 *Hwâng* Emperor　　陛 *Pê* Steps　　萬 *Wán* Ten thousand

上。 *shàng* supreme.　　下。 *hiá* below.　　歲。 *súy* years

In speaking and in writing to these, whenever the pronoun 'you' occurs, the above epithets are used.

The people, in addressing the magistrates by speaking or writing, instead of 'I,' use *seaoù tëĕ* 的小, little; *è*, 蟻 pismire. Licenced Companies of Merchants write *shāng jîn* 人商, merchant man. Inferior officers addressing superiors write *pé chĕ* 職微, mean office, and *shīn* 身 body:—equals write *té* 弟 younger brother. A Tartar Viceroy, addressing the Emperor, writes *noô tsaĕ* 才奴, slave. The Chinese write *chĭn* 臣, servant. The Emperor, for I, uses *chin* 朕; *kwà jîn* 人寡, little destitute man. The magistrates, in public Edicts, for I, use

堂 *tăng* temple.　　部 *poô* tribunal　　本 *Puèn* Original

used by a Viceroy; *puèn foò* 府本; *puèn hëen* 縣本, &c. according to the situations which they hold. They generally address those who have petitioned them in the third person. Throughout an Edict to the merchants, after having once mentioned the names of the persons to whom it is addressed, they would say, *kaē shāng tìng* 等商該, the said merchants. Sometimes, when warm, they use the direct address *ûrh*, 爾 you.

The people, in writing to each other, use *té* 弟, younger brother, *yû* 愚, stupid, instead of the pronoun I—and for 'you,' they use *jîn heūng* 兄仁, benevolent elder brother; *koo jîn* 人故, ancient man; *koo yeù* 友故, old,

friend; *laoù heūng* 兄老, venerable elder brother; *heūng taé* 台兄, elder brother's sublime place. Thus,

一 *yăy* one　接 *tseĕ* received　月 *yuĕ* moon's　敬 *King* Respectfully

封 *fūng* (N.)　初 *tsŏ* beginning　启 *kĕ* commencing

兄 *heūng* } elder brother, &c.　四 *seé* fourth　者 *chày* this is

台 *taé* }

來 *laé* coming　日 *jĕ* day　於 *yū* on

信 *sín* letter　弟 *té* younger brother,　本 *puèn* this

i. e. 'I would respectfully mention, that on the 4th instant, I received your letter.'

Affecting humility, they write *té*, small on the side of the column; and *heūng taé* is put more distant from the preceding character than the other characters are from each other, in token of respect. They use *pè* 彼, that or there; and *tseé* 此, this or here, for 'you, and, I.' Thus

情 *tsĭng* disposition.　同 *tŭng* the same　有 *yeù* have　均 *keūn* equally　此 *tseé* this　彼 *Pè* That

i. e. 'You and I have the same feelings or disposition.'

The Possessive Pronouns are made by *tĕé* 的 and *chē* 之, which form the possessive case of nouns. Thus, singular, *gò tĕé* 的我, my or mine; *nè tĕé* 的你, thy or thine, yours; *tā tĕé* 的他, his or hers. Plural, *gò mún tĕé* 的們我, ours; *nè mún tĕé* 的們你, yours; *tā mún tĕé* 的們他, theirs. Or, *gò chē* 之我, my or mine, &c.

此 *tseĕ* this. 是 *shê* is 意 *é* idea and 我 *Gò* } My
如 *joô* as 思 *seē* thought 的 *tëĕ* }

i. e. 'My idea or meaning is thus.'

帽 *maoù* } 子 *tsèe* } hat. 他 *tà* } 的 *tëĕ* } his 還 *hwân* or moreover 係 *hê* is 你 *nè* } 的 *tëĕ* } yours 或 *hwă* whether 係 *hê* is 這 *Chĕ* } 個 *kó* } This

i. e. 'Whether is this hat yours or his?'

房 *fàng* } 子 *tseè* } room. 我 *Gò* } 之 *chē* } My

i. e. 'My room.'

'Myself, yourself, himself, themselves,' &c. are made by *tseé kè* 己自, self, self; added to *gò* 我, *nè* 你, *tà* 他, &c. as,

說 *shwŏ* } 的 *tëĕ* } said. 己 *kè* self 所 *sò* that which 他 *tà* he 自 *tseé* him- 句 *keú* sentence 係 *hê* is 此 *Tseĕ* This 一 *yăy* one

'This sentence is what he himself pronounced.'

他 *tà* other 人 *jîn* man. 不 *poō* not 關 *huān* concern 自 *tseé* my- 己 *kè* self, 關 *huān* concerns 我 *gò* me 此 *Tseè* This 事 *seé* affair

'This affair concerns myself, and not another person.'

In writing, *tseé* 自, and *kè* 己, are used singly, denoting 'self,' but whether joined to the first, second or third persons, is only discovered from the context.

後 *hów* keeps back 人 *jîn* men 己 *kè* himself, 而 *ûrh* and 貴 *kweí* exalts (other) 君 *Keūn* 子 *tseè* } The prince—(good man)

己 *kè* himself. (1) 而 *ûrh* and 先 *siēn* advances 賤 *tsëén* debases 人 *jîn* men

'A good man honours others, and abases himself, promotes others, and himself keeps back.'

禮 *le* propriety. (2) 復 *fŏ* return to 己 *kè* self and 克 *Kĕ* Subdue

'Subdue self, and return to propriety.'

欺 *kĕ* to deceive 毋 *wŭ* not 意 *é* motive 誠 *ching* making sincere 所 *Sò* What

也 *yày* (3) 自 *tseé* himself 者 *chăy* that (is) 其 *kĕ* his 謂 *weí* is called

'That which is called 'making sincere the motive' is, not to deceive oneself.'

Kè 己, with the third person singular preceding, is used for his.

子 *tseè* child. 己 *kè* his 愛 *waé* loves 他 *Tā* He

'He loves his son.'

Kĕ 其 is often used for his, hers, theirs.

善 *shén* morals. (3) 存 *tsŭn* preserve 子 *tseè* children 教 *keaoŭ* to teach 人 *Jîn* Man

其 *kĕ* their 以 *è* to 其 *kĕ* his 當 *tāng* ought

(1) *kīng.* 經 *Lé* 禮 (2) *yú.* 語 *Lûn* 論 (3) *chù.* 註 *king* 經 *tseé* 字 *Sān* 三

'A man should teach his children to preserve their morals.'

其 *kẽ* his
掩 *yèn* covers
君 *keūn* } the good man
子 *tseè* }
善 *shén* goodness
小 *Seaoù* The little mean

善 *shén* good. (1)
其 *kẽ* his
無 *woô* not
人 *jîn* man

不 *poŏ* not
而 *ûrh* and
所 *sò* that which
閒 *hién* at leisure

善 *shén* good
後 *hów* after
不 *poŏ* not
居 *keū* dwelling

而 *ûrh* and
厭 *yĕn* secrets himself
至 *ché* advances to
爲 *weî* practises

著 *chú* publishes
然 *yên* indeed—
見 *këĕn* seeing
不 *poŏ* not

'The worthless person living in retirement commits every species of wickedness: there is nothing of which he is not capable; when he sees the good man he secrets himself, or conceals his wickedness and exhibits his goodness.'

Ē 伊 is also used for his and their. Thus

伊 *ē* his
一 *yăy* one
來 *laĕ* to come (and)
茲 *Tseè* Now (I)

手 *shòw* hand
本 *puèn* (N.) (I'll)
借 *tseăy* borrow
着 *chŏ* have sent

帶 *taé* to bring
煩 *fân* trouble (you)
琴 *kĭn* stringed instrument
亞 *Văy* } Alin
林 *lîn* }

回 *hwûy* back.
交 *keaoū* to give it to
譜 *poŏ* book

'I have now sent Alin to borrow a music-book; I'll trouble you to give it into his hand to bring it back with him.'

In information lodged against thieves it is said

(1) *haŏ.* 學 *Ta* 大

一 *yăy* one
箱 *siāng* chest.
伊 *ē* their
偷 *tŏw* seizing and
去 *keŭ* carrying off
衣 *è* } clothes
服 *fŏ* }
人 *mòw* a certain
處 *chŭ* place:
小 *seŭoù* } I a mean person
的 *tëĕ* }
被 *pei* received
日 *jĕ* day
有 *yeù* there were
賊 *tsĕ* } thieves
人 *jîn* }
到 *taoú* came to
某 *Mòw* On a certain
年 *nëên* year
某 *mòw* a certain
月 *yuĕ* moon
某 *mòw* a certain

'On a certain day of such a month, in a certain year, thieves came to such a place, and by them your petitioner was robbed of a chest of clothes.'

In speaking of relations, country, place of abode, &c. it is considered vulgar to use 'my,' or, 'your.' Thus

母 *moô* mother
親 *tsîn* relation.
我 *Gò* } My
的 *tëĕ* }

'My mother.'

父 *foú* father
親 *tsîn* relation.
你 *Nè* } Your
的 *tëĕ* }

'Your father,'

Phrases perfectly intelligible—are rarely made use of by the poorest person: they say for 'my mother.'

母 *moô* mother
家 *Keā* Family

For 'your father'

尊 *tsūn* honourable. 令 *Líng* Commanding

Or

翁 *ūng* senior. 尊 *tsūn* honourable 令 *Líng* Commanding

Or

人 *jín* man. 大 *tă* great 尊 *Tsūn* Honourable

嚴 *yén* stern, severe. 尊 *Tsūn* Honourable

君 *keūn* prince, &c. 尊 *Tsūn* Honourable

The words used for 'my' are chiefly *keā* 家, house—family, *sháy* 舍, cottage, *pé* 敝, mean—vile, *tseén* 賤, cheap, worthless, *seaoù* 小, little.

Those made use of for 'your' are *kueí* 貴, noble, *líng* 令, commanding, *kaoū* 高, high—exalted, *tsūn* 尊, honourable. Thus

'My father.'

父 *foó*, 家 *Keā*

'My elder brother.'

兄 *heūng* 家 *Keā*

'My younger.'

弟 *tē* 舍 *Sháy*

'My relation.'

親 *tsīn* 舍 *Sháy*

'Your mother.'

堂 *tăng* temple. 令 *Líng*

Or

堂 *tăng* 授 *shów* donor 令 *Líng*

堂 *tǎng* 尊 *Tsūn*

慈 *tseê* compassion. 尊 *Tsūn*

'Your elder brother.'

兄 *heūng* 令 *Líng*

'Your younger brother.'

弟 *té* 令 *Líng*

'Your relation.'

親 *tsĭn* 令 *Líng*

'My wife.'

房 *fâng* room. 敝 *Pê*

Or

內 *núy* within, inner. 賤 *Tseén*

Or

人 *jîn.* 內 *Núy*

荆 *kīng* thorn. 拙 *Chuĕ* Rude

妻 *tsĕ* wife. 山 *Shān* Mountain

&c.

'Your wife.'

正 *chíng* upright, just, &c. 令 *Líng*

Or

人 *jîn.* 夫 *foō* supporting 正 *ching* 令 *Líng*

閫 *kwàn* threshhold. 尊 *Tsūn*

'Your family.'

眷 *keuén* family, 尊 *Tsūn*

&c.

'My country.'

國 *kwŏ* 敝 *Pê*

'My place of abode.'

處 *chŭ* place. 敝 *Pê*

'Your country.'

國 *kwŏ* nation. 貴 *Kweĭ*

'Your village.'

村 *tsūn* village. 盛 *Shíng* Abundant

'My sur-name.'

姓 *síng* surname. 賤 *Tseên*

'My name.'

名 *míng* name. 賤 *Tseên*

'Your sur-name.'

姓 *síng* 貴 *Kweĭ*

'Your name.'

名。*ming* 高 *Kaoū*

'Your name and sur-name.'

名。*míng.* 大 *tă* 姓 *síng* 高 *Kaoū*

'My scholar.'

徒。*toŏ* disciple. 小 *Seaoŭ*

Or

徒。*toŏ* disciple. 門 *mŭn* door 敝 *Pĕ*

'Your scholar.'

徒。*toŏ.* 令 *Líng*

徒。*toŏ.* 門 *mŭn* 令 *Líng*

'My servant.'

厮。*seē* servant. 小 *Seaoŭ*

Or

价。*keaé.* servant. 小 *Seaoŭ*

'Your servant.'

价。*keaé,* 令 *Líng*

&c.

'My friend.'

友。*yeŭ* friend. 敝 *Pĕ*

'Your friend.'

友。*yeŭ.* 貴 *Kwei*

'My house.'

下。*heá* below; inferior. 舍 *Sháy* Cottage

Or

舍。*sháy* cottage. 草 *Tsaoŭ* Straw

'Your house.'

上。*sháng* above, superior. 府 *Foŭ* Palace

Or

府。*foŭ* 尊 *Tsūn*

'Your boy.'

郎。*lâng* 令 *Líng*

'My boy.'

兒。*ŭrh* 小 *Seaoŭ*

Or

子。*tseè* son. 犬 *Kiuĕn* Dog's

'Your girl.'

金。*kīn* gold, 千 *tsëēn* thousand (pieces) 令 *Líng*

&c. &c.

The Interrogative

Pronouns who? which? what? are made by *sŭy* 誰, who? or *shŏ* 孰, who? which? *hô* 何, who? which? what? *shin mŏ* 麼甚, what? *shé nâ yăy* 一那是, is which one? Thus *sŭy laê* 來誰, 'who comes?' *Shé sŭy* 誰是, 'who is it?'

人	*jîn* man?	個	*kó* (N.)	一	*yăy* one	那	*nâ* what	是	*Shê* Is

'What person is it?'

籃子	*lân tsecè* basket.	一	*yăy* one	是	*Shé* Is
		個	*kó* (N.)	那	*nâ* what

'Which basket?'

乎	*hoô* ?	止	*chè* stop	而	*ûrh* and	孰	*Shŏ* Who
		之	*chē* him	禦	*yú* obstructing	得	*tĕ* can

'Who can stop him?'

人	*jîn* man.	何	*Hô* What

'What person? who?'

爲	*weî* cause?	何	*Hô* What

'What cause? why?'

不	*poŏ* not	因	*yīn* cause	話	*hwá* the words	說	*shwŏ* said	我	*Gô* I
依	*ē* attend to?	何	*hô* what	你	*nè* you	的	*tëĕ*	所	*sŏ* those which

'Why did you not attend to what I said?'

事 *seé* affair. 甚 *Shín* } What
麼 *mō*

'What affair.'

緣 *yuên* reason and 甚 *Shín* } What
故 *koò* cause. 麼 *mō*

'What is the reason?'

Whose? is made by *sŭy tëĕ* 的誰, whom pertaining to? As

係 *hé* is
誰 *sūy* } whose?
的 *tëĕ*

這 *Chĕ* } This
個 *kó*
東 *tūng* } thing
西 *sē*

'Whose is this thing.'

是 *shé* is—
誰 *Sŭy* who

i. e. 'Who is right?'

In some parts of the empire and in some works *shăy mŏ* 麼什, what? is used for 'who? what? which?'

方 *fāng* square and
法 *fă* rule.

什 *Shăy* } What
麼 *mŏ*

'By what means?'

The Demonstrative

Pronouns are ; 'This,' *chĕ* 這, this, *seē* 斯, this, *tseè* 此, this. 'That,' *nâ* 那, that, *pè* 彼, that, *tā* 他, that.

字 *tseé* character. 個 *kŏ* (N.) 這 *Chĕ* This

'This character.'

Or

字 *tseé* character. 此 *Tseè* This

狗 *keu* dog. 隻 *chĕ* (N.) 那 *Nâ* That

'That dog.'

人 *jin* man. 他 *Tā* That

'That man.'

屋 *ŏ* house. 間 *këén* (N.) 彼 *Pè* That

'That house.'

The plural 'these' is

這 *Chĕ* This
幾 *kē* several
個 *kó* (N.)
} These.

這 *Chĕ* This
等 *tĭng* species,
} These.

這 *Chĕ* This
些 *sëē* few,
} These.

'Those' is made by

那 *Nâ* That
幾 *kē* several
個 *kó* (N.) } Those.

那 *Nâ* That
等 *tìng* species. } Those.

那 *Nâ* That
些 *sëē* few. } Those.

茶 *chă* tea
杯 *peī* cup. } 這 *Chĕ* 些 *sëē* } These

'These tea cups.'

傘 *sàn* umbrellas.
把 *pă* (N.)
雨 *yù* rain } 那 *Nâ* 幾 *kē* } Those

'Those umbrellas.'

物 *voĕ* things. } 這 *Chĕ* 等 *tìng* } These

'These things.'

Pè 彼, *kĕ* 其, *ē* 伊, appear sometimes as demonstratives, either singular or plural according to the scope of the passage. *Shé* 是, the substantive verb, is used for 'this' when it refers to any person, thing, or subject immediately preceding. *Pè* 彼, that or those, *tseĕ* 此, this or these, are frequently used together for 'that and this,' 'those and these.' As in English 'that' refers to the first mentioned, 'this' to the last mentioned.

The Relative

Pronouns 'who, which, and that,' are made by *sò* 所, preceding the verb, or *chày* 者, closing the member of the sentence. Thus,

'The man is happy who lives virtuously.'

矣	*è* !	福	*fŏ* happiness	有	*yeù* has	者	*chày* he who	善	*shén* goodness	行	*Hîng* Practises

The same may be rendered

矣	*è* !	有	*yeù* has	之	*chē* who 2	行	*Hîng* Practises		
		福	*fŏ* happiness	人	*jîn* the man 1	善	*shén* goodness		

In which *chē* appears to form the relative 'who.'

'He is a real friend who faithfully assists in the time of adversity,' is thus rendered:

朋	*pĕng* } friend.	爲	*weî* is	信	*sín* faithfully	之	*chē* of 2	遇	*Yú* Meeting	
友	*yĕw* }	眞	*chīn* a true and	助	*tseé* assist	時	*shè* the time 1	難	*nán* distressing	
實	*shĕ* real	者	*chày* he who	有	*yeù* has (does)	事	*seé* affairs			

'He or they who come to this place.'

者	*chày* he or they who.	處	*chŭ* place	此	*tseè* this	到	*taoú* to	來	*Laê* Come

Or

處	*chŭ* place.	此	*tseè* this	到	*taoú* to	來	*laê* come	所	*Sò* Whoever

Or vulgarly,

人 *jîn* persons. 那 *nâ* / 些 *sëē* } those 此 *tseê* this 處 *chŭ* place 來 *Laê* Come 到 *taoù* to

'The things which I wanted.'

東 *tūng* / 西 *sē* } thing. 要 *yaoù* want 的 *tëĕ* the 我 *Gò* I 所 *sò* which

'He who learns.'

者 *chày* he who. 學 *Haö* Learns

Vulgarly,

人 *jîn* man. 那 *nâ* / 個 *kó* } that 所 *Sò* Who 學 *haŏ* learns

'Whoever' is rendered by

所 *sò* who or which. 凡 *Fân* All

Thus

良 *leâng* a virtuous 慎 *shín* diligently 務 *vu* must 交 *keaoū* intercourse 凡 *Fân* All

友 *yèw* friend. 擇 *tseĕ* choose 宜 *ê* suitably 遊 *yeû* amusement 所 *sò* who

'Whoever would have an associate, must attentively choose a virtuous friend.'

公 *kūng* justly and 交 *keaoū* give and 還 *hwân* moreover 什 *shäy* utensils & 買 *maè* buy and 凡 *Fân* All

平 *pîng* evenly. 易 *yäy* exchange 須 *seū* should 物 *voĕ* things 賣 *maé* sell 所 *sò* those who

'Whoever buys and sells, should make a point of dealing justly.'

'Whatever' is also made by *'fân sò :'* As

必	*pëĕ* must be	其	*kĕ* their	之	*chē* the	貴	*kueí* valuable and	凡	*Fân* All
昂	*ngang* high.	價	*keá* price	物	*voĕ* things	重	*chĭng* heavy	所	*sò* which are

'Whatever articles are valuable, their price must be high.'

The Distributive

Pronoun 'each' is made by *meî* 每, each. Thus

員	*yuên* dollar.	俾	*pè* give	個	*kó* (N.)	每	*Meî* Each
一	*yăy* one	人	*jín* man	一	*yăy* one		

'Every' by *kŏ* 各: as, *kŏ heáng* 項各, 'every sort.' 'In every way,' is thus rendered : *pĕ pwān* 般百, 'a hundred ways.'

'Every way it amounts to the same thing.'

樣	*yâng* manner.	一	*yăy* one	是	*shé* are	都	*toŏ* all	般	*pwān* ways	百	*Pĕ* A hundred

'Every business requires attention.'

心	*shīn* heart.	小	*seaoù* little	要	*yaoú* require	都	*toŏ* all	事	*seé* affair	凡	*Fân* Every

'Every person goes.'

去	*keŭ* goes.	不	*poŏ* not	人	*jîn* man	無	*Vû* No

'Every day.'

天 *tëĕn* the same. 天 *Tëĕn* Heaven or day

Or

日 *jĕ* day. 日 *Jĕ* Day

'Either' is variously rendered.

'I have not seen either of those persons.'

見 *keén* see 都 *toŏ* all 個 *kó* (N.) 彼 *Pè* There

過 *kwŏ* have. 不 *poŏ* not 人 *jîn* men 兩 *leàng* two

'Either of them.'

一 *yăy* 個 *kó* } one. 是 *shé* is 不 *Poŏ* Not 那 *nâ* which 論 *lún* distinguish

The same phrase would also render with propriety—'any of them.'

'It is neither of them.'

不 *prŏ* not 是 *shé* is. } Both 兩 *Leàng* 個 *kó*

The Indefinite

Pronouns are variously rendered; the following are a few examples.

'There are *some* persons whom he delights, but *others* are not much pleased.'

多	*tō* much	别 的	*pëĕ* *tëĕ* } others	所	*sò* whom 1	有	*Yeù* There are
悅	*yuĕ* please.			喜	*hè* makes glad and	人	*jîn* men
		他	*tā* he (does)	悅	*yuĕ* pleases	家	*keā* (a house, N.)
		不	*poŏ* not	惟	*wê* but	他	*tā* he 2

'Amongst you there are *some* wise and virtuous; the *others* are diligent.'

爲	*weî* are	善 者	*shén* *chày* } good	些	*sëē* a few	爾	*Urh* You
勤	*kĭn* diligent			爲	*weî* are	之	*chē* of 2
辦	*pán* managing	其 餘	*kĭ* them *yû* beside } the rest— the others	知 者	*chē* *chày* } wise	中	*chūng* the midst 1
事	*seé* business.					有	*yeù* have

'*Any* of them.'

一 個	*yăy* *kó* } one.	不	*Poŏ* Not
		論	*lûn* distinguish
		那	*nâ* which

'Any person.'

Or thus

人 *jîn* man. 甚 *shín* 麼 *mŏ* } what 不 *Poŏ* Not 拘 *keū* confined to

'All are present.'

在 *tsaé* are present. 都 *Toô* All

Or

在 *tsaé* are present. 總 *tsùng* whole 一 *Yăy* One

'The passions of men are *such* that their hearts are never at rest.'

此 *tseè* this. 爲 *weî* are 其 *kĕ* his 不 *poŏ* not 總 *tsùng* all 人 *Jîn* Man's

如 *joô* as 情 *tsĭng* passions 動 *tùng* move 無 *voô* not 心 *shīn* heart

'Such a man as this.'

人 *jín* man. 的 *tëĕ* of 樣 *yâng* manner 這 *Chĕ* This

'One should know his own mind.'

何 *hŏ* what. 意 *ê* the mind 1 己 *kè* self 道 *taoú* fully 當 *tāng* ought 人 *Jîn* Man

如 *joô* as 之 *chē* of 2 自 *tseé* him 知 *chē* to know 應 *yíng* should and

'None that go in to her, return again.'

出 *chŭ* out 有 *yeù* have 內 *núy* the midst 1 他 *tă* her 進 *tsún* go in 從 *Tsŭng* From

者 *chày* those who. 退 *tŭy* return 無 *voŏ* not 之 *chē* of 2 於 *yū* to 都 *toô* all (that)

'A disposition to respect the aged and pity the poor is possessed by *all* men.'

心 *shīn*	heart.	有 *yeù* have	人 *jin* men	憐 *lëên* pity	敬 *King* Respect
也 *yày*		是 *shé* this	皆 *kaē* all	貧 *pĭn* the poor	老 *laoù* the aged

'The money, letter, pencils, ink, &c. which were sent have *all* been received.'

入 *jŏ* entered		已 *è* have	等 *tāng* &c.	信 *sín* letter	付 *Foó* Send
矣 *è*.		得 *tĕ* obtained	物 *voĕ* things	筆 *pëĕ* pencils	來 *laĕ* come
		收 *sheú* received	俱 *keū* all	墨 *mëĕ* ink	銀 *yĭn* the money

THE VERB

Is by the Chinese called *sàng tseé* 字生, 'a living word,' in contradistinction from the Noun, which they call *see tseé* 字死, 'a dead word.' (1)

The verb remains the same through every person in both numbers.

The Modes and Tenses are made by auxiliary words, the application of which we shall illustrate by examples : and first of the verb *To Have*.

To Have is expressed by the character *yeù* 有.

INDICATIVE MOOD.

Present Tense.

Singular.

3 他 *Tā* He, she, or it	2 你 *Nè* Thou	1 我 *Gò* I
有。 *yeù* hath or has.	有。 *yeù* hast.	有。 *yeù* have.

Plural.

3 他 *Tā*	2 你 *Nè*	1 我 *Gò*
們 *mún* } They	們 *mún* } Ye or you	們 *mún* } We
有。 *yeù* have.	有。 *yeù* have.	有。 *yeù* have.

(1) The verb is also denominated *tūng tseé* 字動, 'a moving word,' and the Noun *tsing tseé* 字靜, 'a quiescent word.'

'I have a book.'

書 *shoō* book. 本 *puèn* (N.) 一 *yăy* one 有 *yeù* have 我 *Gò* I

'You have a great deal of cotton.'

多 *tō* much 棉 *mëën* 花 *hwâ* } cotton. 你 *Nè* 們 *mún* } You 有 *yeù* have 許 *heù* very

'He has a chest of opium.'

鴉 *yâ* 片 *pëën* } opium. 一 *yăy* one 箱 *siang* chest, 他 *Tā* He 有 *yeù* has

Interrogatively

'What have you to sell?'

賣 *maé* to sell? 貨 *hó* goods and 物 *voě* things 甚 *shín* 麼 *mŏ* } what 你 *Nè* You 有 *yeù* have

'Have you a pair of tongs?'

有 *yeù* have' 鐵 *tëě* iron 鉗 *këën* tongs 未 *wé* not 有 *yeù* have 一 *yăy* a 把 *pă* (N.) 你 *Nè* You, 尊 *tsūn* 駕 *keá* } Sir,

'Have you not a tea pot?'

麼	*mò* ?	茶	*chǎ* tea-	是	*shé* is	你	*Nè* You
		壺	*haò* pot	有	*yeù* have	不	*poŏ* not

'Say positively, have you that thing or not?'

有	*yeù* have?	東	*tūng* } thing	有	*yeù* have	說	*shuŏ* speak	你 *Nè* You
		西	*sē* }	那	*nâ* that	來	*laê* forth	實 *shĕ* } really
		沒	*mŏ* not	件	*këĕn* (N.)	你	*nè* you	在 *tsaé* } really

Imperfect Tense.

'I had.'

有	*yeù* had.	時	*shê* time	先	*siēn* before	我	*Gò* I

Or

有	*yeù* had.	時	*shê* time	前	*tsëên* prior	我	*Gò* I

Or

有	*yeù* had.*	前	*tsëên* before	從	*tsúng* following	我	*Gò* I

As the verb, and the signs of the Tense are the same through every person, in both numbers, it is unnecessary to write them down at full length. 'Thou hadst,' is *Nè siēn shê yeù;* 'He had,' *tā siēn shê yeù.*

* Beside these indeterminate expressions, they say, *gò tsaĕ kāng yeù* 有剛纔我, 'I had just now,' as in the future, *gò tsèw yeù* 有就我, 'I shall soon have.'

'I had a European picture which I have now lost.'

了	*leaoù* have.	今	*kīn* present	洋	*yâng* ocean	有	*yeù* had	我	*Gò* I
		遺	*è* left	畫	*hwá* picture	一	*yăy* one	先	*siēn* before
		失	*shĕ* lost	于	*yū* at	幅	*fŏ* (N.)	時	*shê* time

'He had a whetstone.'

塊	*kuaĕ* (N.)	石	*shĕ* stone	磨	*mô* rub	前	*tsĕn* before	他	*Tă* He
		一	*yăy* one	刀	*taoū* knife	有	*yeù* had	從	*tsŭng* following

'They formerly had some large rope.'

大	*tá* large	曾	*tsāng* already	他	*Tă* They
繩	*shíng* ropes.*	有	*yeù* had	們	*mún* They
子	*tseè* ropes.*	幾	*kē* a few	先	*siēn* before
		條	*teuoū* (N.)	時	*shê* time

Interrogatively

'Had you before?'

麼	*mŏ* ?	有	*yeù* had	先	*siēn* before	你	*Nè* You

* If a determinate time be mentioned, the usual signs of the tense are omitted. 'He had last year, *tă shàng nëén yeù* 有年上他. 'I had this morning,' *Gò kīn tsaò yeù* 有早今我. 'I had yesterday,' *Gò tsŏ tëén yeù* 有天昨我.

Perfect Tense.

'I have had.'

過 *kwŏ* past. 有 *yeù* had 經 *king* gone by 已 *è* already 我 *Gò* I

Or

過 *kwŏ* 有 *yeù* 已 *è* 我 *Gò*

Or

過 *kwŏ* 有 *yeù* 經 *king* 我 *Gò*

They also use, to denote the same time—

過 *kwŏ* 有 *yeù* 經 *king* 業 *Nëě*

And

過 *kwŏ* 有 *yeù* 經 *king* 曾 *Tsāng*

'*I have had* a chair for some time.'

乘 *shîng* (N.) 有 *yeù* 過 *kwŏ* } had 我 *Gò* I

轎子 *keaoû ts cè* } sedan chair 已經 *è king* } have

一 *yăy* one 幾久 *kē kèw* some length of time

'He has had several bamboo chairs for a long time.'

椅	*è* chair	久	*kèw* while	他	*Tā* He		
幾	*kē* several	有	*yeŭ*	曾	*tsāng*	} has (1)	
張	*chāng* (N.)	過	*kwŏ*	} had	經	*kīng*	
竹	*chŏ* bamboo	好	*haoù* good				

'They have had a carriage two years.'

馬	*mà* horse	兩	*leàng* two	他	*Tă*	} They	
車	*chāy* carriage	年	*nëĕn* years	們	*mún*		
一	*yäy* one	有	*yeù*	} had	業	*nëĕ*	} have
駕	*keá* (N.)	過	*kwŏ*		經	*kēng*	

Interrogatively,

'*Have* you not yet *had* a wash-hand-stand ?'

盆	*pwän* vessel	有	*yeù*	} had	你	*Nè* You	
架	*keá* stand	過	*kwŏ*		未	*wé* not yet	
麼	*mŏ* ?	面	*mëén* face		曾	*tsāng* have	

(1) The character *chûng* 嘗 is used in the same sense as *tsāng*.

Pluperfect Tense.

'I had had.'

經 *king* past
有 *yeù* } had.
過 *kwò*
我 *Gò* I
那 *nâ* that
時 *shê* time
前 *tsëèn* before

Or

曾 *Tsāng* Already
有 *yeù* } had.
過 *kwŏ*

'*I had had* a tooth-pick before that time.'

簽 *tseèn* pick
一 *yăy* one
副 *fŏ* (N.)
經 *kīng* had
有 *yeù* } had
過 *kwŏ*
我 *Gò* I
那 *nâ* that
時 *shê* time
牙 *yâ* tooth
前 *tsëèn* before

'The Surgeon *had had* a silver probe before he came here.'

一 *yăy* one
管 *kwān* (N.)
銀 *yīn* silver
針 *chīn* probe
經 *kīng*
有 *yeù* } had
前 *tsëèn* before
處 *chŭ* place
來 *laê* come
時 *shê* time
此 *tseè* this
醫 *Ē*
生 *sāng* } The surgeon

Interrogatively,

'Had he not had a boat-oar before that time?'

枝 *chē* (N.) 過 *kwŏ* past 不 *poŏ* not } not 那 *Nâ* That

麼 *mŏ* ? 三 *sān* three } boat 是 *shé* is } 時 *shē* } time

板 *pàn* plank 曾 *tsāng* had 候 *heú*

槳 *tseàng* oar 經 *king* } had 前 *tsëën* before

一 *yäy* one 有 *yeù* } 他 *tä* he

'No; he had not.'

有 *yeù* } had. 他 *Tä* He

的 *tëë* } 不 *poŏ* } not

是 *shé*

The Future

One of the words by which the future is expressed will not answer to our indeterminate future 'I shall have,' but answers to the Greek Paulo-post Future, 'I shall soon have,' or 'I shall have presently.' Thus

有 *yeù* have. 就 *tsëw* shall soon 我 *Gò* I

* From this, and various other instances, will be manifest the difficulty, if not the impracticability, of translating literally, every character singly, so as to make sense in the connection in which they stand in the sentence.

'Any length of time is unnecessary, I shall soon have.'

久	*kèw* long time.	用	*yúng* use	有	*yeù* have	我	*Gò* I
了	*leaoù*	幾	*kē* any	不	*poŏ* no	就	*tsèw* shall soon

As 'will,' in the first person in both numbers denotes *purpose,* and 'shall,' in the second and third persons denotes necessity, either from a promise or threat, they require a different rendering from 'shall,' in the first person, which merely foretels, and 'will,' in the second and third persons which denotes the same. An approximation to the import of 'I will soon have,' may be made in these several ways.

有	*yeù* have.	就	*tsèw* will soon	想	*seāng* think or intend (that I)	我	*Gò* I

Or

有	*yeù* to have.	就	*tsèw* soon	要	*yaoú* want	我	*Gò* I

Or

有	*yeù* have.	必	*pëĕ* must	就	*tsèw* soon	我	*Gò* I

'I will soon have a few arm chairs placed in the library.'

樓	*leû* loft.	擺	*puè* placed	圈	*keuĕn* round	有	*yeù* have	我	*Gò* I
在	*tsaé* to be in	手	*shòw* hand	幾	*kē* a few	要	*yaoú* will		
書	*shoō* the book	椅	*è* chairs	張	*chāng* (N.)	就	*tsèw* soon		

'*I will soon have* some business which I must request you to attend to speedily.'

辦	*pán* to perform.	赶	*kàn* urgently	請	*tsùng* request	事	*seé* business	要	*yaoú* will	我	*Gò* I
		快	*kwaĕ* haste	你	*nè* you	必	*pëĕ* must	有	*yeù* have	就	*tsèw* soon

'I tell you in truth, that they shall soon have a saddle ready, to lend to you, Sir, for your use.'

你 *nè* you	架 *kcá* (N.)	就 *tsèw* soon	你 *nè* you	我 *Gò* I			
用 *yúng* to use.	便 *peén* ready	有 *yeù* have	聽 *tĭng* to hear	實 *shĕ* reality 2			
借 *tseăy* to lend,	馬 *mà* horse	他 *tā* they		在 *tsaé* in 1			
尊 *tsūn* Sir	鞍 *ngān* saddle	們 *mún*		說 *shŭŏ* tell			
駕 *keá*	— *yăy* one	必 *pĕĕ* must		與 *yú* to			

The Future Tense

Is made by *tseăng* 將, about (to be ;) *tseāng laé* 來將, about to come, and *hów* 後, afterwards; *how laé* 來後, after come.

'I shall have.'

有 *yeù* have.	將 *tseāng* shall	我 *Gò* I

'We shall not have books, and of course cannot greatly advance in learning.'

文 *wân* literature.	得 *tĕ* can	書 *shoō* books,	來 *laé* time (coming)	我 *Gò* We			
大 *tă* greatly	則 *tsĕ* hence	不 *poŏ* not		們 *mún*			
進 *tsún* enter	不 *poŏ* not	有 *yeù* have	將 *tseāng* shall				

'I am apprehensive that they will have a foul wind.'

風 *fūng* wind.	遭 *tsaō* to meet	將 *tseāng* will	他 *tā* they	恐 *Kùng* Apprehend (and)			
逆 *nëĕ* adverse	有 *yeù* have	們 *mún*		怕 *pá* fear			

'I hope, Sir, that you will have what you wish.'

悅 *yuĕ* likes. 心 *shin* heart 將 *tseāng* will 老 *laoù* aged } you, Sir, 我 *Gò* I

所 *sò* that which 有 *yeù* have 爺 *yăy* father } you, Sir, 望 *wáng* hope

The remarks made above respecting 'shall and will,' apply in each future tense.

'I *will* have that.'

那 *nâ* } that. 必 *pë* of necessity 我 *Gò* I

箇 *kó* } that. 有 *yeù* have 將 *tseāng* shall

'Do not be afraid, you shall have that—indeed you shall.'

便 *peén* suitable 有 *yeù* have 後 *hów* after 不 *Poŏ* Not

是 *shé* is. 那 *nâ* } that 來 *laĕ* coming 怕 *pá* fear

個 *kó* } that 必 *pëĕ* must 你 *nè* you

When a determinate time is mentioned, the signs of the future are generally omitted.

'I shall have to-morrow.'

纔 *tsaē* shall 我 *Gò* I

有 *yeù* have. 明 *mîng* } to-morrow

天 *tëēn* } to-morrow

'Next year he will have.'

有 *yeù* have. 方 *fāng* well then 年 *nëën* year 明 *mîng* bright (next) 他 *Tă* He

Interrogatively

'Will he to-morrow have?'

將 *tseāng* will 他 *Tă* He
有 *yeù* have 明 *ming* bright
麼 *mŏ* or not? 天 *tëën* heaven } to-morrow

'Will he have an umbrella the day after to-morrow?'

麼 *mŏ* or not? 有 *yeù* have 他 *Tă* He
雨 *yù* rain 後 *hów* after } day after to-morrow
傘 *sán* umbrella 天 *tëën* day }

'Will you have this?'

這 *chĕ* 你 *Nè* You
箇 *kó* } this? 悅 *yuĕ* like
有 *yeù* to have

Or

這 *chĕ* 你 *Nè* You 2
箇 *kó* } this? 肯 *kăng* will 1
受 *shów* receive

Second Future Tense.

'I shall have had.'

了 *leaoù* perfected. 過 *kwŏ* past 有 *yeù* have 將 *tseāng* shall 我 *Gò* I

'I have not any this winter; it is necessary that you wait till next mid-summer, when I think I shall have had some.'

必 *pĕĕ* must 那 *nâ* that 來 *laê* coming 未 *wé* not 今 *Kīn* This
將 *tseāng* shall 時 *shê* time 年 *nëên* year 有 *yeù* have; 歲 *súy* year
有 *yeù* have 前 *tsëên* before 夏 *heá* summer's 務 *woó* must 冬 *tung* winter
過 *kwŏ* past 我 *gò* I 至 *chê* utmost 須 *seū* necessarily 季 *ké* season
了 *leaoù* perfected. 想 *seāng* think 節 *tseĕ* the term; 俟 *seé* wait 總 *tsùng* altogether

IMPERATIVE MOOD.

'Let me have,' *i. e.* permit me to have, is

有 *yeù* to have. 我 *gò* me 許 *Heù* Permit

Or

有 *yeù* to have. 我 *gò* me 准 *Chùn* Allow

'Have thou,' as a command or entreaty, cannot be rendered but by

有 *yeù* have. 你 *nè* thou 要 *yaoú* will (that) 我 *Gò* I

Or

有 *yeù* to have. 你 *nè* you 着 *chŏ* order 我 *Gò* I

As an entreaty

有 *yeù* to have. 你 *nè* you 愛 *waé* wish 我 *Gò* I

Or

有 *yeù* to have. 你 *nè* you 勸 *keuén* exhort 我 *Gò* I

'Have patience.'

之 *chē* of 2 忍 *jîn* } patience 3 你 *Nè* You

心 *shīn* heart. 1 耐 *naé* } 用 *yúng* use

'Let (or permit) him (to) have.'

有 *yeù* to have. 他 *tā* him 許 *Heù* Permit

'Let us have.'

有 *yeù* to have 許 *Heù* Permit

我 *gò* } us

們 *mún* }

'Let us have gratitude,' as an exhortation in the first person plural.

心 *shīn* heart. 恩 *wēn* favour ;— 有 *yeù* have 即 *tsëĕ* immediately 我 *Gò* } We

之 *chē* the 報 *paoú* to recompense 宜 *ĕ* should 們 *mún* }

'Have ye, or do ye have.'

即 *tsëĕ* instantly 你 *Nè* } You
有 *yeù* have. 們 *mún* }

Or

即 *tsëĕ* instantly 你 *nè* } you 我 *Gò* I
有 *yeù* to have. 們 *mún* } 欲 *yŏ* wish

'Let them have.'

有 *yeù* to have. 許 *Heù* Permit
他 *tā* } them
們 *mún* }

POTENTIAL MOOD.

Present Tense.

'I may have.'

有 *yeù* have. 我 *Gò* I
可 *kò* } may
以 *ì* }

'I can have.'

有 *yeù* have. 我 *Gò* I

可 *kò* } can
能 *nâng* }

'You may have that when you please.'

那 *nâ* } that 件 *këén* } 可 *kò* } may 以 *è* } 你 *Nè* You 隨 *sûy* according to 意 *è* wish 有 *yeù* have 物 *voě* thing.

'He can have that precious stone.'

寶 *paoù* precious 石 *shě* stone. 有 *yeù* have 那 *nâ* } that 件 *këén* } 他 *Tă* He 可 *kò* } can 能 *nâng* }

Interrogatively

'May I have?'

有 *yeù* have 麼 *mō* or not? 我 *Gò* I 可 *kò* } may 以 *è* }

'How can he not have a master to teach him?'

乎	*hoô* ?	先	*siēn* } a master	可	*kô* } can	他	*Tā* He
		生	*sāng* }	能	*nâng* }	豈	*kĕ* how
		教	*keaoū* to teach	有	*yeù* have	不	*poŏ* not

Imperfect Tense.

'I might have.'

'Seven months ago *I might have* bought several houses.'

間	*këén* (N.)	買	*maè* bought	月	*yuĕ* moons	我	*Gŏ* I
		房	*fâng* rooms	可	*kô* } might	先	*siēn* before
		屋	*ŏ* houses	以	*è* }	七	*tsĕ* seven
		幾	*kē* several	有	*yeù* have	個	*kŏ* (N.)

'You could have.'

'Last year you *could have* bought ten Mow of land at 30 tales per Mow.'

両	*leàng* tale.	每	*meî* each	有	*yeù* have	你	*Nè* You
		畝	*Mow* Mow	買	*maè* bought	上	*shàng* above
		銀	*yīn* silver	田	*teên* field	年	*nëên* year
		三	*sān* thrice	十	*shĕ* ten	可	*kô* } might
		十	*shĕ* ten	畝	*Mow* Mow;	能	*nâng* }

'I would,' denoting purpose,

'If I had known that affair yesterday, *I would have* come and consulted with you.'

有 *yeù* have		那 *nâ*	that	若 *Jŏ* If			
來 *laê* come		件 *këén*		我 *gò* I			
與 *yú* to		事 *seé*	affair	昨 *tsŏ*	yesterday		
你 *nè* you		情 *tsûng*		天 *tëēn*			
斟 *chīn*	to consult.	我 *gò* I		纔 *tsaĕ* had			
酌 *chŏ*		即 *tsëĕ* instantly		知 *chē*	known		
		要 *yaoù* would		道 *taoú*			

'You would,' denoting that which would follow in consequence of some thing mentioned or understood.

'If you had come yesterday, you would have seen him, for he was here at that time.'

在 *tsaé* was	那 *nâ* that	有 *yeù* have	來 *laé* come	若 *Jŏ* If					
這 *chĕ*	here.	時 *shê* time—	見 *këén* seen	了 *leaoù* had	你 *nè* you				
裏 *lè*		節 *tseĕ* portion	他 *tă* him;	你 *nè* you	昨 *tsŏ*	yesterday			
		他 *tă* he	蓋 *kaé* for	則 *tsĕ* would then	天 *tëēn*				

'My Brother was here yesterday; if you had come you would have seen him.'

見 *këén* seen	時 *shê* time	裏 *lè* place;	昨 *tsŏ* } yesterday	我 *Gò* My			
他 *tā* him.	來 *laê* come	如 *joŏ* if	天 *tĭēn* } yesterday	兄 *heūng* } brother			
	就 *tsèw* then would	你 *nè* you	在 *tsaé* in	弟 *té* } brother			
有 *yeù* have	那 *nâ* that	這 *chĕ* this	是 *sĭé* was				

Tsèw 就, which above is given as forming the Paulo post future, denotes 'presently, hence, of course,' &c.

'Should,' denoting 'duty, obligation,' &c.

'Hitherto you should have attended diligently to what the master said.'

出 *chŭ* out	先 *siēn* } the master	該 *haē* ought	向 *Heáng* } Hitherto				
來 *laê* come	生 *sāng* } the master	有 *yeù* to have	來 *laê* } Hitherto				
的 *tĕĕ* the	所 *sŏ* which	愼 *shín* diligently	你 *nè* you				
話 *hwá* words.	講 *keàng* spoke	聽 *tĭng* heard	應 *yīng* should and				

'I should have,' denoting that which follows of course.

'If I had heard sooner of that affair, *I should have* gone to assist them.'

帮 *pâng* to aid and	我 *gò* I	聽 *tĭng* heard	若 *Jŏ* If				
助 *tsoó* assist	則 *tsĕ* would then	那 *nâ* } that	我 *gò* I				
他 *tā* } them.	有 *yeù* have	件 *këén* } that	越 *yuĕ* more				
們 *mún* } them.	去 *keŭ* gone	事 *seé* affair;	早 *tsaò* soon				

Interrogatively,

'How might I not have obtained profit yesterday?'

耶 *yây* !
有 *yeù* have
昨 *ts'* } yesterday
我 *Gð* I (1)
得 *tĕ* obtained
天 *tëen* } yesterday
豈 *kĕ* how (2)
利 *lé* } profit
可 *kð* } might
不 *poŏ* } not
息 *seĕ* } profit
以 *è* } might
是 *shé* } not

'How could he have ability to perform it well!'

哉 *tsaē* !
妥 *tŏ*
當 *tāng* } well
做 *tsó*
得 *tĕ* } to perform it
力 *lëĕ*
量 *leáng* } ability
能 *nâng* could
有 *yeŭ* have
他 *Tā* He
安 *ngān* how

'If he had before asked you to do it, *would you have* gone and done it?'

否 *feù* or not.
肯 *kâng* would
去 *kéw* go
辦 *pán* and do it
你 *nè* you
辦 *pán* to do (it)
你 *nè* you
曾 *tsāng* already
有 *yeù* had
請 *tsùng* requested
如 *Joð* If
他 *tă* he
先 *siēn* before

'If he had adopted this mode of acting, *would it not have* been better.'

耶	*yây* ?	就	*tsèw* then	辦	*pán* acting	用	*yúng* used	若 *Jŏ* If
		爲	*weî* been	法	*fă* rule	這	*chĕ* this	他 *tă* he
		更	*kāng* more	不	*poŏ* } would it not	樣	*yâng* manner	先 *siēn* before
		好	*haŏu* good	是	*shé* } would it not	的	*tëĕ* of	有 *yeù* had

'Should he not have acted thus?'

是	*shé* is	有	*yeù* to have	他	*Tă* He
不	*poŏ* not	如	*joô* as	曾	*tsāng* } ought
是	*shé* is?	此	*tseĕ̂* this	經	*kīng* } ought
		辦	*pán* acted,	應	*yĭng* } ought

'If I had come yesterday, should I not have seen him?'

麼	*mŏ* ?	就	*tsèw* then	來	*laê* came,			若 *Jŏ* If
		有	*yeù* have	我	*gò* I			我 *gò* I
見	*kĕĕn* seen			不	*poŏ* } not	昨	*tsŏ* } yesterday	
他	*tă* him			是	*shĕ* } not	天	*tĕĕn* } yesterday	

Perfect Tense.

'I may or can have had.'

'I do not remember fully; I may have had—but it is uncertain.'

定 *tĭng* certain. 有 *yeù* 過 *kwŏ* } have had: 我 *gò* I 曾 *tsāng* already 經 *kīng* dy 亦 *yăy* yet 未 *wĕ* not 可 *kò* may

實 *shĕ* 在 *tsaé* } really; 我 *Gò* I (do) 不 *poŏ* not

哉 *hwă* 者 *chày* } perhaps 記 *ké* 得 *tĕ* } remember

Or

'I may have had.'

有 *yeù* 過 *kwŏ* } have had. 從 *tsŭng* 前 *tsëĕn* } before 曾 *tsāng* already

哉 *Hwă* 者 *chày* } Perhaps 我 *gò* I

'That thing is what he cannot have had.'

的 *tëĕ* the thing. 已 *è* 經 *kīng* } already 有 *yeù* 過 *kwŏ* } have had

他 *tā* he 所 *sò* that which 不 *poŏ* not 能 *nâng* can

那 *Nâ* 件 *këĕn* } That 物 *voĕ* thing 是 *shĕ* is

Interrogatively,

'Why can he not have had that?'

耶 *yây* ? 那 *nâ* 件 *këén* } that 物 *voě* thing 能 *nâng* could 有 *yeù* 過 *kwŏ* } have had 不 *poŏ* 是 *shé* } not 曾 *tsāng* already 因 *Yin* Because of 何 *hô* what 他 *tă* he

Pluperfect Tense.

'I might could, would, or should have had.'

'Two years ago I might have had several silver soup-spoons'

把 *pâ* (N.) 湯 *tāng* soup- 羹 *kāng* spoons 幾 *kē* several 有 *yeù* 過 *kwŏ* } have had 銀 *yīn* silver 我 *gô* I 可 *kô* 以 *è* } might 前 *Tsëén* Before 兩 *leàng* two 年 *nëén* years

'When your father was alive, you could have had a very pleasant place to live in.'

地 *té* 方 *fāng* } place 居 *keū* 住 *chú* } to dwell (in.) 得 *tĕ* 過 *kwŏ* } obtained 好 *haoù* a good (and) 趣 *tseū* pleasant 你 *nè* you 可 *kô* 能 *nâng* } could 有 *yeù* have 令 *Ling* 尊 *tsūn* } Your father 在 *tsaé* remained 時 *shê* whilst

'The month before last I could have had bought a great quantity of tea, but I did not then know what your determination was.'

如 *jôô* } what.
何 *hô* }
得 *tĕ* could
知 *chē* } know
道 *taoú* }
你 *nè* } your
的 *tëĕ* }
主 *chu* } determination
意 *ê* }
許 *heù* } a great deal of
多 *tō* }
茶 *cha* tea
葉 *yay* leaf,
惟 *wê* but
當 *tāng* at that
時 *shê* time
不 *poŏ* not
我 *Gò* I
前 *tsĕn* the former
箇 *kó* (N.)
月 *yuĕ* moon
可 *kô* } could
能 *nâng* }
買 *maè* } bought
了 *leaoù* }

'If at that time he had had more knowledge, he would not have had behaved in this manner.'

樣 *yáng* manner
的 *tëĕ* of
行 *hîng* } behaviour,
爲 *wei* }
不 *poŏ* } not
是 *shê* }
有 *yeù* have
這 *chĕ* this
得 *tĕ* possessed
見 *këén* } know-ledge
識 *shĕ* }
他 *tā* he
他 *tā* he
越 *yuĕ* } more
發 *fă* }
有 *yeù* had
若 *Jŏ* If
那 *nâ* that
時 *shê* } time
節 *tsëĕ* }

'Before he fell down, you *should have had* told him to be careful; that he was not permitted to go up hastily.'

來 *laè* to come.	許 *heù* allowed	他 *tā* him		應 *yíng* } should		下 *hiá* down		他 *Tā* He	
	急 *keĕ* in hurry	小 *seaoù* } to be careful;		當 *tāng* }		之 *chē* the		未 *wé* not	
	速 *sŏ* and haste	心 *shīn* }		預 *yú* previously have		先 *siēn* before,		曾 *tsāng* yet	
上 *shàng* up	不 *poŏ* not		囑 *chŏ* told		你 *nè* you		跌 *tëĕ* fallen		

Interrogatively,

'If before that time he had pleased to act thus, why could he not have had done it?'

去 *keú* go	豈 *kê* how		有 *yeù* to have		若 *jŏ* if		那 *Nâ* That		
辦 *pán* to act	不 *poŏ* not		如 *joô* as		他 *tā* he		時 *shê* time		
乎 *hoô* ?	可 *kô* } might		此 *tsê* this		歡 *hwōn* rejoiced		之 *chē* the		
	能 *nâng* }		行 *hîng* acted:		喜 *hè* gladly		前 *tsëĕn* before		

SUBJUNCTIVE MOOD.

Present Tense.

'If I had.'

有 *yeù* have.	我 *gò* I		若 *Jŏ* If		

Or

有 *yeù* have.	我 *gò* I		如 *Joô* If		

'If thou have.'

有 *yeù* have, &c. 你 *nè* thou 若 *Jŏ* If

The same in every person in both numbers.

'*If you have* a few articles, you had better sell them, for the price is now very high.'

價 *keá* 錢 *tsĕn* } the price (is)
好 *haoù* good
因 *yīn* because
目 *mŏ* 下 *heá* } at present
太 *taĕ* very
高 *kaoū* high.
貨 *hó* articles
賣 *maé* to sell
去 *keú* out (is)
更 *kāng* more
若 *Jŏ* If
你 *nè* you
有 *yeù* have
些 *sëē* a few

Imperfect Tense.

'If I formerly had that thing, it is now lost.'

已 *è* 經 *kīng* } already is
那 *nâ* 件 *këén* } that
失 *shĕ* 了 *leaoù* } lost.
東 *tūng* 西 *sē* } thing,
其 *kĕ* it.
若 *Jŏ* If
我 *gŏ* I
從 *tsŭng* 前 *tsëén* } before
有 *yeù* had

'If I had, I would soon lend to you—What is there to hinder?'

妨	*fāng* obstacle (in)	你	*nè* you:	就	*tsèw* then soon	若	*Jŏ* If
之	*chē* the	亦	*yăy* also	借	*tseăy* lend	我	*gò* I
事	*seé* thing.	何	*hô* what	與	*yú* to	有	*yeù* had;—

Perfect Tense.

'If I have had,' &c.

'*If he have had* that in his house, why did he not mention it?'

曾	*tsāng* yet	家	*keā* house	這	*chĕ* this	若	*Jŏ* If
說	*shwŏ* mention	裏	*lè* within	物	*voĕ* } thing	他	*tă* he
知	*chē* to know.	因	*yīn* because of	件	*këén* } thing	曾	*tsāng* } already
		何	*hô* what	在	*tsaé* remaining	經	*kīng* } already
		他	*tă* he	自	*tseé* } his	有	*yeù* } has had
		未	*wé* not	已	*kè* } his	過	*kwŏ* } has had

'*If you have had* this for some time, why did you not let me know?'

過	*kwŏ* to	何	*hô* what	這	*chĕ* } this	幾	*kē* some	若	*Jó* If
我	*gò* me	未	*wé* not	件	*këén* } this	久	*kèw* long time	你	*nè* you
知	*chē* } to know.	曾	*tsāng* yet	物	*voĕ* thing	有	*yeù* } have had	業	*nëĕ* } already
道	*taoú* } to know.	說	*shwŏ* tell	因	*yīn* because of	過	*kwŏ* } have had	經	*king* } already

Pluperfect Tense.

'If I had had,' &c.

'If before you came, *I had had* the thing which you wanted, I must have presented it to you.'

你 *nè* you.	我 *gò* I	此 *tseë* this	前 *tsëën* before	若 *Jō* If
必 *pëě* must	物 *voě* thing	我 *gò* I	你 *nè* you
有 *yeù* have	你 *nè* you	曾 *tsāng* } had	来 *laé* came
送 *súng* present-	所 *sò* which	經 *kīng* } had	時 *shê* time
過 *kwŏ* ed (it to)	取 *tseù* wanted,	有 *yeù* had	之 *chē* the

Paulo-post Future.

'If I shall soon have.'

有 *yeù* have.	就 *tsèw* shall soon	我 *gò* I	若 *Jŏ* If

First Future.

'If I shall have.'

'If, next year, *I shall have* a few things to sell, I shall inform you.'

聽 *tĭng* to hear.	我 *gò* I	有 *yeù* have	若 *Jŏ* If
	就 *tsèw* shall	些 *sëē* a few	我 *gò* I
	告 *kaoù* } inform	貨 *hó* } articles	明 *mîng* } next year
	訴 *soó* } inform	物 *voě* } articles	年 *nëên* } next year
	你 *nè* you	賣 *maé* to sell,	將 *tseāng* shall

'If I shall have tea, I must present a chest to you.'

過	*kwö* to	送	*súng* present	我	*gò* I	有	*yeù* have	若	*Jŏ* If
你	*nè* you.	一	*yăy* a	必	*pëĕ* must	茶	*chă* tea	我	*gò* I
		箱	*siāng* chest	定	*tĭng* certainly	葉	*yăy* leaf,	將	*tseāng* shall

Second Future.

'If I shall have had.'

'Wait till December next year: if before that time *I shall have had,* when you come I will let you know.'

過	*kwŏ* to	你	*nè* you	到	*taoú* arrived,	月	*yuĕ* moon;	等	*Tàng* } Wait till
你	*nè* you	來	*laê* come	我	*gò* I	若	*jō* if	待	*taé* }
知	*chē* } to know.	時	*shê* time	將	*tseāng* shall	那	*nâ* that	明	*mîng* next
道	*taoú* }	我	*gò* I	有	*yeù* } have had	一	*yăy* one	年	*nëên* year
		必	*pëĕ* must	過	*kwŏ* }	時	*shê* time	十	*shĕ* ten
		講	*keàng* tell	了	*leaoù* }	未	*wé* not	二	*ûrh* two (i. e. 12th.)

THE INFINITIVE MOOD*

Is expressed by the simple character *yeù* 有 to have: As,

'I love to have.'

有 *yeù* to have. 愛 *waé* love 我 *Gò* I

'To have,' beginning a sentence, is expressed by *è yeù* 有 以, to have, as,

'*To have* a great abundance of wealth, and not impart any to the poor, aged man—How is that goodness?'

老 *laoù* aged 而 *ùrh* and 以 *È* To

人 *jîn* people; 從 *tsŭng* } never 有 *yeù* have

豈 *kê* how 不 *poŏ* } never 財 *tsaĕ* } wealth

爲 *weî* constitute 賜 *tseé* impart 帛 *pĕ* } wealth

善 *shén* goodness 與 *yú* to 豐 *fūng* } in abundance

乎 *hoô*! 窮 *keŭng* poor 盛 *shĭng* } in abundance

THE PRESENT PARTICIPLE.

'Having.'

'He *having* a great quantity, shared a little to other persons.'

別 *pëĕ* other 分 *fūn* shared 許 *heù* } a great deal, 他 *Tā* He

人 *jîn* persons. 些 *sëē* a little 多 *tō* } a great deal, 既 *kè* when } having

與 *yú* to 則 *tsĕ* then 有 *yeù* had } having

* If the Optative Mood were inserted, it would be rendered by *Gò yuén yeù* 有願我, 'I wish or desire, to have'—and also by a peculiar phrase, *Gò pā poŏ tĕ yeù* 有得不巴我, 'I stop not can to have,' *i. e.* 'I wish to have.'

Perfect Participle.

'Had.'

過 *kwō.* 有 *Yeù*

COMPOUND PERFECT.

'Having had.'

'He *having had* a large fortune, indulged his passions without restraint.'

意 *é* will (and)	本 *puèn* original	有 *yeù*	} had	他 *Tā* He	
肆 *seé* irregular	業 *neĕ* property,	過 *kwŏ*		旣 *kè*	} having
慾 *yŏ* desire.	任 *jîn* indulged (his)	大 *tá* large		曾 *tsāng*	

Although in conversation, and in detached sentences, the moods and tenses can be expressed determinately, as above, yet, in good composition, which is much more laconic than the spoken language, the signs of the tenses are not so fully employed, but much is left to be gathered from the scope of the passage. And although in some of the above cases, several different signs of the same tense are used together, to shew that it may be done, for the sake of greater precision, it is not to be understood always necessary.

The Substantive Verb '*To Be,*' *shé* 是, is not capable of any combination with other words that will correspond to the several Moods and Tenses of the English Verb. We shall shew by examples how the verb 'to be,' is rendered in Chinese.

INDICATIVE MOOD.

Present Tense.

'I am,' &c.

'*I am* an old man.'

人 *jín* man. 老 *laoù* old 是 *shé* am 我 *Gò* I

'*You are* intelligent.'

聰 *tsŭng* 明 *mîng* 的 *teĕ* } intelligent. 你 *Nè* You 是 *shé* are

'He is a good man.'

人 *jín* man. 善 *shĕn* a good 是 *shé* is 他 *Tă* He

'We are poor persons.'

人 *jín* persons. 是 *shé* are 貧 *pĭn* poor 我 *Gò* 們 *mún* } We

'They are not proud.'

驕 *keaoù*
傲 *ngao* } proud.
的 *tëĕ*

他 *Tà*
們 *mún* } They
不 *poŏ* not
是 *shé* are

'Am, art, is, are,'—are also rendered by *hé* 係; *weî* 爲; *tsaé* 在; *shŏ* 屬.

'This *is* mine.'

我 *gò*
的 *tëĕ* } mine.

這 *Chĕ*
箇 *kó* } This
係 *hé* is

'I am come from Fo-keen.'

福 *Fŏ*
建 *keen* } Fo-keen

我 *Gò* I
係 *hé* am
來 *laê* come.
由 *yéw* from

'He *is* a good son; he always loves and respects his father and mother.'

父 *foó* father
母 *moô* mother.
愛 *waé* loves (and)
敬 *kéng* respects
他 *tà* he
常 *chăng* always
好 *haoù* good
子 *tseè* son
他 *Tà* He
爲 *weî* is

'The book *is* here.'

這 *chĕ* } here. 書 *Shoō* The book
裏 *lè* } 在 *tsaé* is

'This affair *is* greatly in opposition to the prohibitions.'

違 *weĭ* opposed to 大 *tá* greatly 此 *Tsce̍* This
禁 *kĭn* the prohibitions. 屬 *shŏ* is 情 *tsĭng* affair

'That *is* his,' is expressed by

屬 *shŏ* belongs to 那 *Nâ* } That
他 *tă* him. 箇 *kó* }

'Am, is,' &c. are often included in the adjective or verb. As,

'I am hungry.'

餓 *gò* is hungry. 肚 *toó* belly 我 *Gò* My

'He is sorry.'

他 *Tă* He
憂 *yeū* } is sorry.
悶 *mún* }

'I am very glad.'

歡 *hwōn* 喜 *hè* } am glad.
我 *Gò* I
十 *shě* ten
分 *fūn* parts } very

Interrogatively,

'*Am* I my brother's keeper?'

照 *chaoú* 拂 *foě* 者 *chày* } keeper
我 *gò* my
兄 *heūng* 弟 *té* } brother
乎 *hoô* ?
之 *chē* 's
我 *Gò* I
豈 *kê* how
是 *shé* am
爲 *weî* constituted

'Are you not the man who came yesterday?'

麼 *mŏ* ? (1)
來 *laé* came
之 *chē* the
人 *jín* man
昨 *tsŏ* 天 *tëën* } yesterday
所 *sò* who
你 *Nè* You
不 *poŏ* not
是 *shé* are

Affirming strongly is put in the interrogative form; thus,

(1) 'Is it, or is it not?' *shé poŏ shé* 是不是, is, not is? generally follows the proposition with which it is connected, *shé feu* 否是, 'is it, or not?' which denotes the same, either precedes or follows the preposition connected with it.

乎 *hoô* ? 來 *laĕ* came 昨 *tsŏ* 爾 *Ûrh* You

之 *chē* the 天 *tëën* } yesterday 豈 *kĕ* how

人 *jîn* man 所 *sŏ* who 非 *feī* not

'How are you not the man who came yesterday?'

Shé 是 'is,' also denotes that which *is right; poŏ shé* 是不, not is, denotes that which is *wrong*.

是 *shé* is, 不 *poŏ* not 誰 *shŭy* who 是 *shé* is 誰 *Shŭy* Who

i. e. 'Who *is right*, and who *wrong*.'

It is said,

是 *shé* is, 不 *poŏ* not 有 *yeù* have 我 *Gò* I

i. e. 'I am wrong,' or 'I am in fault.'

Right and wrong are also expressed by *shé* 是 'is, and *feī* 非, not,' united. Thus,

也 *yäy* 知 *chē* know 所 *sŏ* that which 爾 *ûrh* you 非 *feī* not, 是 *Shé* Is,

i. e. 'You know right from wrong.'(1)

Shé feī sometimes occur together, when a pause in reading or speaking is required after *shé*, which alters the sense. Thus

(1) *Mäng tseè* 孟子.

知 *chē* 也 *yăy* } knows, 淺 *tseĕn* the shallow 學 *haŏ* learned 者 *chày* person 所 *sò* that which 之 *chē* 's 道 *taoú* doctrines 是 *shé* are 非 *feī* not 中 *Chūng* 庸 *yûng* } Chung-yung (1) 性 *síng* nature 理 *lè* reason

i. e. 'The doctrines of *Chūng-yûng*, respecting nature and reason, are not understood by the partially learned.'

事 *seĕ* business. 之 *chē* the 非 *feī* wrong 是 *Shé* Right

And

人 *jîn* man, 之 *chē* the 非 *feī* wrong 是 *Shé* Right

Are expressions which denote affairs and persons of doubtful, indeterminate character, in which the bad preponderates. It is said,

非 *feī* and not 是 *shé* is 者 *chày* the person who 是 *shé* is 來 *Laĕ* Comes

人 *jîn* man— 是 *shé* an is 便 *peĕn* of course 非 *feī* not 說 *shwŏ* to speak

i. e. 'He who comes (busily) saying this (person) is right, and that wrong, is himself a doubtful character.'

'*I am* engaged,'—the Chinese express by *gò yeù seé* 事有我, 'I have business.' They say,

(1) The second of the *Sé shoō* 書四, or Four books of Confucius.

好 *haoù* good,— 相 *siang* mutually 在 *tsaé* are 屬 *shŏ* related 家 *keā* family 大 *Tá* Great

i. e. 'We are all on good terms.'

The phrase 'What *is* he?' *i. e.* what occupation—they render by

麼 *mŏ* ? 甚 *shín* what 作 *tsŏ* do 是 *shé* is 他 *T'á* He

Imperfect Tense.

'I was,' &c.

'When I met him, *I was* riding upon the road.'

馬 *mà* a horse. 上 *shàng* upon 在 *tsaé* situated 我 *gò* I 之 *chē* the 遇 *Yú* Met

騎 *ke* riding 路 *loó* the road 是 *shé* was 時 *shê* time 他 *tā* him

'*He was* here yesterday.'

在 *tsaé* was 他 *T'ā* He

這 *chĕ* 裏 *lè* } here. 昨 *tsŏ* 天 *tëën* } yesterday

'*They were* once at Peking.'

一 *yăy* one 次 *tscĕ* time. 北 *pĕ* the north 京 *king* capital 到 *taoú* go to 過 *kwŏ* passed } were at 他 *Tā* 們 *mún* } They

Interrogatively,

'*Were you* here when he came?'

麼 *mŏ* ?	此 *tseè* this	同 *tŭng* with him	時 *shê* the time	他 *Tà* He
處 *chŭ* place	在 *tsaé* were	你 *nè* you	來 *laê* came

'*Was* that affair thus or not?'

不 *poŏ* not	樣 *yâng* manner	有 *yeù* have	事 *scè* affair	那 *Nâ* } That
是 *shé* is.	是 *shé* is	這 *chĕ* this	先 *siēn* before	件 *këên* } That

'Who *was* the person that came this morning?'

爲 *weî* was	之 *chē* the	所 *sò* who	今 *Kīn* This
誰 *shŭy* who?	人 *jîn* man	來 *laê* came	早 *tsaò* morning

'*Were* not these fruits very good last winter?'

是 *shé* is	十 *shĕ* } very	菓 *kwŏ* } fruits	時 *shê* time	舊 *Keú* Old
不 *poŏ* not	分 *fūn* } very	子 *tseè* } fruits	這 *chĕ* } these	年 *nëén* year
是 *shé* is.	好 *haoù* good;	爲 *weî* were	些 *seē* } these	冬 *tung* winter

'What *were* you doing before you came?'

甚 *shín* } what?	前 *tsiĕn* before	來 *laê* come	你 *Nè* You
麼 *mŏ* } what?	做 *tsò* do	之 *chē* the	未 *wé* not

Perfect Tense.

'I have been,' &c.

'*I have been* here a long time.'

甚 *shín* very　在 *tsaé* been　我 *Gò* I

久 *kèw* long time.　此 *tseê* this　業 *nëë* } have
處 *chŭ* place　經 *kīng* }

'*He has been* at England.'

地 *té* }
方 *fāng* } ground.　暎 *yīng* }
咭 *keĕ* } English
唎 *lé* }
國 *kwŏ* country

他 *Tà* He
已 *è* }
經 *kīng* } has before
到 *taoh* }
過 *kwŏ* } gone to

Interrogatively,

'Where *have you been?*'

處 *chŭ* place　去 *keh* go　你 *Nè* You
來 *laê* come.　那 *nâ* which　纔 *tsaë* } just now
一 *yăy* one　剛 *kāng* }

'*Have you been* to see who the person is who has come?'

來	*laê* come	何	*hô* who	去	*keú* go	你	*Nè* You
了	*leaoù* has?	一	*yăy* one	探	*tăn* to enquire	曾	*tsāng* } have
		人	*jín* man	是	*shé* is	經	*king* }

'*Have you been* at *Keang-she*?'

江	*Keāng* } Keang-she	你	*Nè* You		
西	*shē* }	已	*è* } have before		
麼	*mŏ* or not?	經	*kīng* }		
		到	*taoú* } gone to		
		過	*kwŏ* }		

'*Have been*,' is often included in the verb: as,

'*I have been* reading.'

念	*neén* read	我	*Gô* I		
書	*shoō* book.	纔	*tsaĕ* } just now		
		剛	*kāng* }		

'What *have you been* doing?'

做	*tsŏ* do	你	*Nè* You		
甚	*shín* } what?	纔	*tsaĕ* } just now		
麼	*mŏ* }	剛	*kāng* }		

'*Pluperfect Tense.*

'I had been,' &c.

'*I had been* there before he came.'

到 *taoú* } gone to 先 *siēn* before 他 *Tā* He
過 *kwō* } 我 *gò* I 來 *laê* come
那 *nâ* that 業 *nëĕ* } had 時 *shê* time
處 *chŭ* place. 經 *king* } 之 *chē* the

Or thus,

那 *nâ* that 經 *king* had 來 *laê* come 他 *Tā* He
處 *chŭ* place. 到 *taoú* } been at 我 *gò* I 未 *wé* not
過 *kwŏ* } 已 *è* already 曾 *tsāng* yet

'Before that affair was introduced *he had been* here many years, and knew pretty well how to manage business, from first to last.'

知 *chē* knows 多 *tō* many 經 *king* had 發 *fă* caused 那 *Nâ* } That
首 *shów* head and 年 *nëĕn* years; 在 *tsaé* } resided 起 *kĕ* to rise up 件 *këén* }
尾 *wē* tail. 辦 *pán* managing 過 *kwō* 來 *laê* come, 事 *seé* affair
事 *seĕ* business 這 *chĕ* } here 他 *tă* he 未 *wé* not
頗 *pŏ* in some degree 裏 *lè* } 已 *è* already 曾 *tsāng* yet

Interrogatively,

'Before he came *had you not been* thinking about that affair?'

想 *seāng* think
不 *poŏ* } not
他 *Tā* He
及 *këĕ* respecting
是 *shé* }
未 *wé* not
那 *nâ* }
件 *këén* } that
纔 *tsaĕ* }
岡 *kāng* } just then
曾 *tsāng* yet
事 *seé* affair?
已 *è* already
來 *laê* come
你 *nè* you

'*Had you not been* at *Shan-se* before last year?'

曾 *tsāng* }
經 *kīng* } already
舊 *Kêw* Old
年 *nëên* year
到 *taoù* }
過 *kwŏ* } been at
之 *chē* the
先 *siēn* before
山 *Shān* }
西 *sē* } Shan-se
你 *nè* you
不 *poŏ* }
是 *shé* } not
麼 *mŏ* ?

Future Tense.

'*I will be* careful,'

心 *shīn* heart,
小 *seaoù* little
爲 *wêi* make
必 *pëĕ* must
將 *tseāng* shall and
我 I

'Next year *I shall be* at *Lo-fow* Hill.'

在 *tsaé* be at		明 *Ming*	Next year
羅 *Lô*	Lo-fow	年 *nëên*	
浮 *fôw*		我 *gò* I	
山 *shān* Hill.		將 *tseāng* shall	

'Exercise filial piety and respect towards your father and mother, and then *you will* be a good son.'

子 *tscè* son.	爲 *weî* be	母 *moò* mother	敬 *kīng* respectful to	你 *Nè* You
好 *haoù* go	方 *fāng* then will	父 *foó* father	孝 *heaoú* be dutiful

'My mind *will be* at rest when that affair is fully settled.'

安 *gān* rest	心 *shīn* heart	去 *keú* gone	辦 *pán* managed	那 *Nâ*	That
矣 *è* !	方 *fāng* then will	後 *hów* after	明 *mîng*	件 *këên*	
得 *tĕ* obtain	我 *gò* my	白 *pĕ*	clearly	事 *seé* affair

'I believe him that it *shall be* as he has said.'

言 *yĕn* words	事 *seé* affair	我 *Gò* I
而 *ùrh* and	必 *pëĕ* must	信 *shĭn* believe
得 *tĕ* obtain	come to pass.	如 *joô* as	他 *tă* him
來 *laê* come		其 *kĕ* he	以 *è* that
也 *yày*		出 *chŭ* issued	此 *tseê* this

'They *will be* victorious.'

勝	*shing* victory	將	*tseāng* will	他	*T'ā* } They
矣	*è* !	得	*tĕ* obtain	們	*mún* } They

'*I shall be* wanting to go abroad.'

要	*yaoú* want	我	*Gŏ* I		
出	*chŭ* to go out to	將	*tseāng*	}	shall
街	*keae* the street.	是	*shê*	}	shall

Interrogatively,

'*Will he not be* here to-morrow ?'

這	*chĕ*	} here	明	*mîng*	} to-morrow	他 *T'ā* He
裏	*lè*	} here	天	*tëën*	} to-morrow	不 *poŏ* } not
麼	*mŏ* ?		在	*tsaé* be		是 *shé* } not

'If he be diligent to-day *will he be* permitted to play to-morrow ?'

麼	*mŏ* ?	是	*shé* be	做	*tsŏ* do	如 *Joô* If
		許	*heù* allowed	事	*seé* business	他 *tā* he
		他	*tā* him	明	*mîng* } to-morrow	今 *kīn* } to-day
		玩	*vón* } to play	天	*tëën* } to-morrow	天 *tëën* } to-day
		耍	*shwà* } to play	還	*hwân* then	勤 *kĭn* diligently

Second Future.

'I shall have been.'

'Reckoning till October next year, *I shall have been* at *Heang-shan* eighteen years.'

十 *shě* } 八 *pă* } eighteen
有 *yeù* have
在 *tsaé* been at
年 *nëén* year's
久 *kèw* length of time.
香 *Heang* } 山 *shān* } Heang-shan
十 *shĕ* tenth
月 *yuĕ* moon
我 *gò* I
是 *shé* shall
計 *Ké* Reckoning
到 *taoú* till
明 *mîng* next
年 *nëén* year

IMPERATIVE MOOD.

'*Be thou* diligent in writing.'

字 *tseé* character.
寫 *sĕž* writing
勤 *kĭn* diligent
爲 *weî* be
卽 *tseê* then
爾 *Úrh* You

'*Let him be* there.'

處 *chŭ* place.
那 *nâ* that
在 *tsaé* be
他 *tă* him
許 *Heù* Let

'Let us be attentive.'

愼 *shĭn* attentively
聽 *tĭng* listen,
卽 *tseĕ* then
宜 *é* should
我 *Gò* } 們 *mún* } We

'*Let them be* merry.'

嬉 *hē* } be merry.
戲 *hē* }

許 *Heù* Let
他 *tā*
們 *mún* } them

POTENTIAL MOOD.

Present Tense.

'*I may be* wrong.'

有 *yeù* have
過 *kwŏ* passed the mark.

我 *Gŏ* I
或 *hwă*
者 *chày* } perhaps

'He is not a perfect man, he also may be mistaken.'

有 *yeù* have
錯 *tsŏ* error.

亦 *yăy* also
可 *kô* }
以 *ê* } may

聖 *shĭng* perfect
人 *jîn* man;
他 *tā* he

他 *Tā*
不 *poŭ* not
是 *shé* is

'*They can be* here to-morrow.'

處 *chŭ* place.
到 *taoú* arrive at
此 *tseê* this

可 *kô* }
能 *nâng* } can

明 *míng* }
天 *tëën* } to-morrow

他 *Tā*
們 *mún* } They

'It *cannot be* effected.'

得 *tĕ* } 的 *tëĕ* } obtainable. 使 *Shè* Effected 不 *poŏ* not

Interrogatively,

'How *can* this *be* the man who came yesterday?'

來 *laē* came 之 *chē* the 人 *jîn* man 哉 *tsaē* ! 爲 *weî* be 昨 *tsŏ* 天 *tëēn* } yesterday 所 *sð* who 此 *Tseê* This 人 *jîn* man 豈 *kê* how 或 *hwă* may

'*Can this be* done or not?'

得 *tĕ* can? 不 *poŏ* not 行 *hîng* done 此 *Tseê* This

行 *hîng* done 得 *tĕ* can 事 *scé* business

Imperfect Tense.

'Might, could, would, or should be.'

He might be here yesterday; I do not know.'

得 *tĕ* can 知 *chē* 道 *taoú* } know. 在 *tsaê* was 此 *tseê* this 處 *chŭ* place 我 *gò* I 不 *poŏ* not 他 *Tă* He 或 *hwă* 者 *chày* } perhaps 昨 *tsŏ* 天 *tëēn* } yesterday

'If he pleased he *could be* a good servant.'

好 *haoù* good
跟 *kān* heel
班 *pān* attendant } servant.
他 *tā* he
可 *kô*
能 *nâng* } could
若 *Jŏ* If
他 *tā* his
情 *tsĭng* disposition
爲 *weî* make
願 *yuén* liked

'I *would* not *be* troublesome.'

勞 *laoû* distress
人 *jîn*
家 *keā* } persons.
我 *Gò* I
不 *poŏ* not
願 *yuĕn* wish
煩 *fân* to trouble and

'*I would* not *be* negligent.'

怠 *taè*
慢 *mán* } negligent.
肯 *kâng* will
做 *tsó* act
我 *Gò* I
不 *poŏ* not

'You *should be* diligent that you may have a competence.'

用 *yúng* to use,
得 *tĕ* obtain
以 *è* that
辦 *pán* to transact
該 *kaē* ought
你 *Nè* You
彀 *keû* enough
致 *chê* thereby
事 *seê* business
勤 *kĭn* diligently
應 *yīng* should and

Interrogatively,

'*Could he be* here if he pleased?'

麼 *mō* ?	這 *chĕ*	} here	有 *yeù* have	他 *tā* he	歡 *huōn*	} liked it	如 *Joŏ* If
	裏 *lè*		在 *tsaé* to be situated	能 *nâng* could	喜 *hè*		他 *tā* he

'*Could he be* at *Tseen-shan* yesterday at 12 o'clock?'

到 *taoú* arrival at			時 *shĕ* time			他 *Tă* He			
前 *Tsëĕn*	} Tseen-shan		可 *kŏ*	} could		昨 *tsŏ*	} yesterday	
山 *shān*			能 *nâng*			天 *tĕĕn*		
麼 *mŏ* ?			得 *tĕ* obtain			午 *vù* noon		

Perfect Tense.

'May or can have been.'

'*He may have been* there formerly; it is uncertain.'

未 *wé* not			那 *nâ* that			可 *kŏ*	} may	他 *Tă* He	
定 *tĭnz* certain.			處 *chŭ* place			能 *nâng*		從 *tsŭng*	} formerly
			亦 *yăy* also			到 *taoú* have been at		前 *tsëĕn*	

'*You cannot have been* there and have again returned.'

復	*foĕ* again	得	*tĕ*	} been at	你	*Nè* You
回	*hwûy* returned	到	*taoú*		不	*poŏ* not
來	*laê* come.	那	*nâ* that		能	*nâng* can
處	*chŭ* place	曾	*tsāng*	} have		
而	*ûrh* and	經	*kīng*			

Pluperfect Tense.

'Might have been,' &c.

'They *should have been* here before.'

此	*tseê* this	宜	*ê* should	先	*siēn* before	他	*Tā* } They
處	*chŭ* place.	在	*tsaé* have been	時	*shê* time	們	*mún*

'He *might have heen* there the day before yesterday.'

得	*tĕ* } have been	他	*Tā* He
到	*taoú*	前	*tsëēn* } day before yesterday
那	*nâ* } there.	天	*tëēn*
處	*chŭ*	可	*kŏ* } might
		能	*nâng*

'If he had set off yesterday morning at day-light, he *would have been there* in the evening.'

那 *nâ* that	則 *tsē* could	俟 *sè* waiting till	清 *tsĭng* clear	若 *Jŏ* If
處 *chŭ* place.	有 *yeù* have	晚 *wàn* evening	早 *tsaò* morning	他 *tă* he
得 *tĕ* obtained	上 *shàng* upon	起 *kĕ* rose	昨 *tsŏ* } yesterday
到 *taoú* arrival at	他 *tă* he	行 *hîng* to walk	天 *tĕĭn* } yesterday

'If he had worked diligently in the morning, he *could have been* done by 12 o'clock.'

可 *kô* } might have	工 *kūng* } work	若 *Jŏ* If
能 *nâng* } might have	夫 *foō* } work	他 *tă* he
辦 *pán*	到 *taoú* at	今 *kīn* } this morning
明 *mîng*	午 *vù* noon	早 *tsaò* } this morning
白 *pĕ* } finished.	時 *shê* time;	勤 *kĭn* diligently
了 *leaoù* } finished.	他 *tă* he	做 *tsó* done

Interrogatively,

'*Could he have been* here last evening?'

這 *chĕ* } here	可 *kô* } could	他 *Tă* He
裏 *lè* } here	能 *nâng* } could	昨 *tsŏ* last
麼 *mŏ* or not?	在 *tsaé* been	晚 *wàn* evening

SUBJUNCTIVE MOOD.

Present Tense.

'If I be,' &c.

'If *this edict be* the Emperor's, it must of course be obeyed.'

矣 *è*

務 *woó* must
須 *seū* necessarily
得 *tĕ* obtain
遵 *tsūn* obedience

皇 *hwâng*
上 *shàng*
的 *tëĕ*
則 *tsĕ* then

} Emperor's

若 *Jŏ* If
此 *tseè* this
諭 *yú* edict
係 *hé* be

'*If he be* there, call him to come.'

他 *tā* him
來 *laê* to come.

那 *nâ*
處 *chŭ*

} there

叫 *keoū* call

若 *Jŏ* If
他 *tā* he
在 *tsaé* be

'*If you be* a good boy, your father will love you.'

卽 *tsëĕ* will then
愛 *waé* love
你 *nè* you.

你 *nè* your
父 *foó*
親 *tsūn*

} father

好 *haoù* good
兒 *ûrh*
子 *tseè*

} boy

若 *Jŏ* If
你 *nè* you
爲 *weî* be

'If *he be right*, it is of course unnecessary for all to wrangle.'

矣 *è*

爭 *tsâng*
論 *lûn*

} to wrangle

不 *poŏ* not
必 *pëĕ* necessary

衆 *chúng* all
人 *jîn* the men

是 *shé* be right,
則 *tsĕ* then

若 *Jŏ* If
他 *tā* he

'*Whether there be* this affair or not, we are altogether ignorant.'

曉 *heaoù* } know. 得 *tĕ*
從 *tsûng* } altogether not 不 *poŭ*
我 *gò* } we 們 *mún*
事 *sĕ* business
有 *Yeù* Have
否 *feù* or not
此 *tsĕ* this

Imperfect Tense.

'If I were,' &c.

'*If they were* here yesterday, why did they not remain till the master of the house came?'

不 *poŭ* not
等 *tāng* wait
待 *taé* till
東 *tûng* } the master 家 *keā*
到 *taoû* arrived.
在 *tsaé* in
這 *chĕ* this
裏 *lè* place,
因 *yīn* because of
何 *hô* what
他 *tā* they
若 *Jŏ* If
他 *tā* } they 們 *mún*
係 *hé* were
昨 *tsŏ* } yesterday 天 *tëĕn*

'If I were in his place, I would act thus.'

辦 *pán* acting.
就 *tséw* then would
有 *yeù* have
這 *chĕ* this
樣 *yâng* manner of
他 *tā* } his 的 *tëĕ*
分 *fūn* part,
我 *gò* I
若 *Jŏ* If
我 *gò* I
係 *hé* } were in 在 *tsaé*

'*If he were* to come now, what would you say to him?'

甚 *shīn* } what
麼 *mŏ*
說 *shwŏ* } discourse.
話 *hwá*
就 *tséw* then
對 *túy* towards
他 *tā* him
有 *yeù* have
若 *Jŏ* If
他 *tā* he
卽 *tsĕĕ* now
來 *laé* come
你 *nè* you

Perfect Tense.

'*If you have been* at Cochin-China, you must know a little of their customs.'

風 *fūng* } customs
俗 *sŏ*
如 *joô* } how.
何 *hô*
畧 *leŏ* a little
知 *chē* } know
道 *taoú*
其 *kĕ* their
安 *ngān* } Cochin-China
南 *nân*
你 *nè* you
必 *pëĕ* must
若 *Jŏ* If
你 *nè* you
到 *taoú* } have been at
過 *kwŏ*

'If they have been here all night, and have not yet had any thing to eat, they must indeed be hungry.'

肚 *toó* (have) bellies
餓 *gò* hungry.
得 *tĕ* obtain
食 *shăy* to eat
他 *tā* } they
們 *mún*
自 *tseé* } must indeed
然 *jên*
在 *tsaé* were
這 *chĕ* } here
裏 *lè*
而 *ûrh* and
未 *wé* not
曾 *tsāng* yet
若 *Jŏ* If
他 *tā* } they
們 *mún*
昨 *tsŏ* last
全 *tseŭn* all
夜 *yāy* night

Pluperfect Tense.

'*If you had been* here at that time, I should not have been at all unfortunate.'

被 *pè* received	我 *gò* I	是 *shé* } had been	若 *Jŏ* If
不 *pŏ* not	總 *tsòng* altogether	在 *tsaé* } had been	那 *nâ* that
幸 *hing* fortunate	未 *wé* not	這 *chĕ* } here	時 *shê* time
事 *seé* occurrence.	有 *yeù* have	裏 *lè* } here	你 *nè* you

'If I had been at your village last year, I should certainly have called to see you.'

來 *laé* come	我 *gò* I	有 *yeù* had	若 *Jŏ* If
問 *wún* to ask and	卽 *tseĕ* then	在 *tsaé* been at	我 *gò* I
候 *heú* wait upon	必 *pĕĕ* must	盛 *shĭng* the abundant (your)	上 *shàng* } last year
你 *nè* you.	有 *yeù* have	村 *tsūn* village,	年 *nëên* } last year

First Future Tense.

'If I shall be there, I shall immediately inform him of that affair.'

知 *chē* } to know.	卽 *tsĕĕ* then will	若 *Jŏ* If
道 *taou* } to know.	以 *è* by	我 *gò* I
	彼 *pè* that	將 *tseāng* shall
	事 *seé* affair	在 *tsaé* be in
	告 *kaoú* } inform	那 *nâ* that
	訴 *soŏ* } inform	處 *chŭ* place,
	他 *tâ* him	我 *gò* I

Second Future Tense.

' If by October, next year, they *shall have been* there ten years, they may yet remain two years.'

兩 *leàng* two
年 *nëën* years
月 *yuĕ* moon
如 *Joô* If
年 *nëën* years.
他 *tā* 們 *mún* } they
係 *hè* shall
有 *yeù* have
在 *tsaé* been
還 *hwân* still
在 *tsaé* remain
可 *kô* 以 *è* } may
那 *nâ* 裏 *è* } there
十 *shĕ* ten
他 *tā* 們 *mún* } they
到 *taoú* at
明 *mîng* 年 *nëên* } next year's
十 *shĕ* tenth

INFINITIVE MOOD.

'*To be* or exist.'

是 *Shé.*

'*To be* in a certain state or condition.'

在 *Tsaé.*

'He loves *to be* foremost.'

先 *siēn* before.
至 *chē* most
在 *tsaé* to be
愛 *waé* loves
他 *Tā* He

Also made by *weî* 爲.

'*To be* poor and proud is contrary to right reason in a great degree.'

理 *lè* reason. 不 *poŏ* not 傲 *ngaó* proud 貧 *pĭn* poor 以 *È* To
合 *hŏ* accord with 大 *tá* greatly 連 *leĕn* and also 爲 *weî* be

PRESENT PARTICIPLE.

'Being.'

'He, being poor, earnestly begged that a little money might be given to him.'

賜 *tseé* to have granted 窮 *keŭng* poor 他 *Tā* He
些 *sëĕ* a little 懇 *hân* earnestly 旣 *kè* } being
銀 *yĭn* money. 乞 *këĕ* begged 爲 *weî* }

The verb *to be* is sometimes entirely omitted, as,

'Are you hungry ?'

麼 *mŏ* or not? 餓 *gò* hungry 肚 *toó* belly 你 *Nè* Your

'No, but I am thirsty a little.'

些 *sëĕ* little 有 *yeù* have 但 *tán* but 不 *Poŏ* Not
渴 *kŏ* thirst. 一 *yăy* a 我 *gò* I 是 *shé* is

'How old are you?'

紀 *kè* record? 年 *nëĕn* years 大 *tá* great 多 *tō* many 你 *Nè* You (how)

'I am eight years of age.'

歲 *súy* years. 八 *Pä* Eight

To inferiors it is said,

歲 *súy* years (of age?) 多 *tō* 少 *shaò* } how many 你 *Nè* You 是 *shé* are

The ceremonious form of the question, is

庚 *kāng* age. 貴 *kwéi* your noble 問 *wán* to ask 請 *Tsîng* I beg

THE VERB TO DO

Is made by *tsó* 做; *tsŏ* 作; *weí* 爲, *hing* 行.

'They do as they please.'

做 *tsó* act. 隨 *súy* follow (their) 意 *ē* will (and) 他 *Tā* 們 *mán* } They

'What work does he do?'

工 *kūng* 夫 *foō* } work? 甚 *shīn* 麼 *mŏ* 的 *tëĕ* } what 他 *Tā* He 係 *hè* is 作 *tsŏ* do

'Will you do it or not?'

麼 *mŏ* or not? 做 *tsó* do 肯 *kâng* will 你 *Nè* You

PRESENT PARTICIPLE.

'What are you *doing*?'

何 *hô* what　事 *seé* business?　你 *Nè* You　作 *tsó* 的 *tëě* } do

Or

事 *seé* business?　何 *hô* what　行 *hing* do　你 *Nè* You

Or

事 *seé* business.　甚 *shīn* 麼 *mŏ* } what　你 *Nè* You　爲 *weî* do

PERFECT PARTICIPLE.

'That work is *done*.'

做 *tsó* 完 *wôn* } is done.　工 *kūng* 夫 *foō* } work　那 *Nâ* 件 *këén* } That

'*Done*,' is rendered these several ways.

完 *wôn.*　做 *Tsó*

Or

了 *leaoù.*　完 *wôn*　做 *Tsó*

Or

白 *pĕ.* 明 *mîng* 做 *Tsó*

Or

了 *leaoù.* 白 *pĕ* 明 *mîng* 做 *Tsó*

Or

畢 *pëĕ.* 做 *Tsó*

Or

楚 *tseĕ.* 淸 *tsîng* 做 *Tsó*

Or

了 *leaoù.* 做 *Tsó*

Or

了 *leaoù.* 楚 *tseĕ* 淸 *tsîng* 做 *Tsó*

DO AND DID.

As auxiliaries, are included in the principal verb.

'*Do* you remember what I said to you the day before yesterday ?'

聽 *tĭng* to hear? 講 *keàng* said 我 *gò* I 你 *Nè* You

過 *kwŏ* to 前 *tsëĕn* 天 *tëĕn* } the day before yesterday 記 *ké* 得 *tĕ* } remembes
你 *nè* you

'Do you know?'

麼 mō or not? 你 Nè You 知 chē 道 taoú } know

'Do you understand?'

不 poŏ not 你 Nè You 明 míng 白 pĕ } understand. 明 míng 白 pĕ } understand

'*Did* he come yesterday?'

来 laĕ come 他 Tā He 麼 mō ? 昨 tsò 天 tièn } yesterday

'I *dia* formerly respect him?'

他 tā him. 敬 kíng respect for 有 yeù had 時 shé time 先 siēn before 我 Gò

'He is a good man; who *does* not love and repect him?'

他 tā him? 敬 kíng respect 誰 sŭy who 好 haoù good 他 Tā He 愛 waĕ love 不 poŏ not 人 jin man; 是 shé is

'I *do* indeed speak the truth.'

講 *keàng* speak
我 *Gò* I
眞 *chin* true
果 *kwŏ*
話 *hwá* words.
然 *jên*
} indeed

'They *do not* think of obtaining gain.'

利 *lè* gain.
想 *seāng* thinking
得 *tĕ* to obtain
不 *poŏ* not
是 *shé* are
他 *Tā*
們 *mún*
} They

MUST.

'He *must* come.'

來 *laĕ* come.
他 *Tā* He
必 *pëĕ*
須 *seū*
} must

'I *must* go.'

去 *keŭ* go.
我 *Gò* I
必 *pëĕ*
定 *tĭng*
} must

'Whenever we speak, we *must* speak the truth.'

說 *shwŏ* speak
眞 *chīn* } true.
的 *tĕĕ* }
講 *keàng* }
話 *hwá* } speak
務 *vú* }
須 *seū* } must
我 *Gò* }
們 *mún* } We
隨 *súy* }
時 *shê* } whenever

'You *must* rise early.'

起 *kĕ* }
身 *shin* } rise.
你 *Nè* You
務 *vú* }
必 *pëĕ* } must
淸 *tsĭng* }
早 *tsaò* } early

'*Must* he do that business now?'

麼 *mŏ* ?
那 *nâ* }
件 *këén* } that
事 *seé* business?
目 *mŏ* }
下 *heá* } now
做 *tsó* do
他 *Tā* He
是 *shé* is it
必 *pëĕ* must

OUGHT; SHOULD.

'He *ought* to go.'

去 *keú* to go.
他 *Tā* He
應 *yīng* }
該 *keā* } ought

'You ought to respect your father and mother.'

敬 *kíng* to respect 你 *Nè* You
父 *foó* father 應 *yīng* } ought
母 *moô* mother. 當 *tāng* }

'You should do this.'

樣 *yâng* manner. 這 *chĕ* this 做 *tsó* do 宜 *ē* should 你 *Nè* You

CAN; COULD.

'*Can*' is often made by *tĕ* 得.

'Can you manage this affair ?'

這 *chĕ* } this 你 *Nè* You
件 *këén* } 辦 *pán* manage
事 *seé* business? 得 *tĕ* can

'Can you do it or not ?'

得 *tĕ* can? 做 *tsó* do 不 *poŏ* not 得 *tĕ* can 做 *tsó* do 你 *Nè* You

'He cannot do it.'

來 *laê* come (to pass.) 得 *tĕ* can 不 *poŏ* not 做 *tsó* do 他 *Tà* He

'If I could, I would go to *Keang-nan*, directly.'

我 *gò* I		若 *Jò* If	
即 *tsëě* would directly		我 *gò* I	
往 *wàng* go to		做 *tsó* do	
江 *Keāng*	} Keang-nan.	得 *tě*	} could
南 *nān*		來 *laê*	

'Can and could,' are also made by *kô ; nâng* ; and *kô-nâng*.

'I can obtain a pretty dog.'

狗 *keù* dog		好 *haoù* good		我 *Gò* I	
一 *yăy*	} one.	看 *hán*	} looking	可 *kò* can	
隻 *chĕ*		的 *tëě*		得 *tĕ* obtain	

'If you had examined at that time, you could have obtained the truth.'

其 *kĕ* the		可 *kò*	} might have	查 *chā*	} examined	時 *shê* time	若 *Jŏ* If
實 *shĕ* reality.		能 *nâng*		過 *kuò*		即 *tsëě* then	你 *nè* you
		得 *tĕ* obtained		你 *nè* you		有 *yeù* had	那 *nâ* that

MAY; MIGHT.

'He *may* have examined before I came.'

有 *yeù* have		他 *tă* he		我 *Gò* I	
查 *chā*	examined.	或 *hwă*	may	未 *wé* not	
過 *kwŏ*		者 *chày*		曾 *tsāng* yet	
已 *è* already		到 *taoú* arrived			

'It *may* rain.'

下 *heá* descend		或 *Hwă*	Perhaps
雨 *yù* rain.		者 *chày*	

'Had he applied his mind, he might have improved much more than he has.'

上 *shàng*	advanced.	心 *shīn* mind		學 *haŏ*	learning	較 *Keaŏw* Compared with	
進 *tsín*		可 *kŏ*	might	文 *wăn*		他 *tă* he	
以 *è*				他 *tă* he		所 *sŏ* what	
越 *yuĕ*	much more			如 *joŏ* if		得 *tĕ* has obtained	
發 *fă*				專 *chuēn* exert		之 *chē* the	

WILL.

'Will you or not?'

肯 *kàng* will?		不 *poŏ* not		肯 *kàng* will		你 *Nè* You	

'He wills it to be thus.'

此 *tseĕ* this. 如 *joó* as 要 *yaoú* want 必 *pëĕ* must 他 *Tă* He

'Thus it is his will.'

主 *chù* } will. 這 *Chĕ* This
意 *ê* }
係 *hè* is
他 *tă* } his
的 *tëĕ* }
樣 *yâng* manner

'LET,' TO PERMIT.

Heù 許, or *chùn* 准,

'Let him come up.'

來 *laê* to come. 上 *shàng* up 他 *tă* him 許 *Heù* Permit

'Will you let me go?'

麼 *mŏ* ? 去 *keú* to go 我 *gò* me 許 *Heù* Permit

'Let us walk a while.'

一 *yăy* a 走 *tsòw* walk 即 *tsëĕ* then 我 *gò* } We
回 *hwăy* turn. 走 *tsòw* walk 同 *tūng* together 們 *mún* }

THE VERB TO ADVISE

May be conjugated in the following manner. A pronoun in the objective case is added to the verb, by which each phrase forms a more complete sense, and is more congenial to the ideas of the generality of Native Assistants. It is not thought necessary to write out, at length, the verb, connected with each person in both numbers, as it remains the same.

'To advise,' *keuĕn* 勸.

INDICATIVE MOOD.

Present Tense.

'I advise him.'

他 *tă* him. 勸 *keuĕn* advise 我 *Gò* I

'You advise him.'

他 *tă* him. 勸 *keuĕn* advise 你 *Nè* You

'He advises me.'

我 *gò* me, &c. 勸 *keuĕn* advises 他 *Tă* He

Imperfect Tense.

'I *advised* him before.'

他 *tă* him. 勸 *keuĕn* advised 時 *shĕ* time 先 *siēn* before 我 *Gò* I

'I advised him yesterday.'

勸 *keuĕn* advised　我 *Gò* I

他 *tă* him.　昨 *tsŏ* } yesterday
　　天 *tĕĕn* }

'I advised him just now.'

勸 *keuĕn* advised　我 *Gò* I

他 *tă* him.　纔 *tsaĕ* } just now
　　剛 *kāng* }

Perfect Tense.

'I have advised him.'

他 *tă* him.　我 *Gò* I

勸 *keuĕn* } have advised
過 *kwŏ* }

Or

勸 *keuĕn* advised　我 *Gò* I

他 *tă* him.　曾 *tsāng* } have
　　經 *kīng* }

The *Perfect* is formed by *tsāng* 曾; or *è* 已, or *nëĕ* 業 either sepa-

rately or united with *kīng* 經, preceding the verb: also by *leaoù* 了 *kwŏ* 過 following it. It will moreover admit the signs preceding, and *kwŏ* following at the same time; as

勸 *keuĕn* } have advised
過 *kwŏ* }
他 *tă* him.

我 *Gò* I
曾 *tsāng* } already
經 *kīng* }

Pluperfect Tense.

'At that time I had advised him.'

勸 *keuĕn* } had advised
過 *kwŏ* }
他 *tă* him.

我 *gò* I
曾 *tsāng* } already
經 *kīng* }

那 *Nâ* That
時 *shê* } time
節 *tsĕĕ* }

'*I had advised him* before that.'

我 *gò* I

那 *Nâ* That

勸 *keuĕn* } had advised
過 *kwŏ* }

時 *shê* time

之 *chē* the

他 *tă* him, &c.

先 *siēn* before

First Future Tense.

'I will advise him presently.'

他 *tă* him. 勸 *keuĕn* advise 就 *tsèw* will presently 我 *Gò* I

'I will advise him.'

他 *tā* him. 勸 *keuĕn* advise 將 *tseāng* will 我 *Gò* I.

'I will advise him to-morrow.'

勸 *keuĕn* will advise 我 *Gò* I 他 *tā* him. 明 *ming* 天 *tēēn* } to-morrow

'Shall and will' may be rendered as in the verb to have ;—See pages 120—125.

Second Future Tense.

'*I shall have advised him* before the day after to-morrow.'

他 *tā* him. 有 *yeù* have 我 *gò* I 之 *chē* the 後 *Hów* 天 *tēēn* } Day after to-morrow 勸 *keuĕn* advised 將 *tseāng* shall 先 *siēn* before

IMPERATIVE MOOD.

'Let me advise him.'

他 *tā* him. 勸 *keuĕn* to advise 我 *gò* me 許 *Hèu* Permit

'Do thou advise him.'

他 *tā* him. 勸 *keuĕn* advise 你 *Nè* You

'Let him advise me.'

我 *gò* me, &c. 勸 *keuĕn* to advise 他 *tā* him 許 *Hèu* Permit

POTENTIAL MOOD.

Present Tense.

'You may or can advise him.'

他 *tă* him. 勸 *keuĕn* advise 可 *kò* may or can 你 *Nè* You

'*I may* advise him.'

勸 *keuĕn* advise 我 *Gò* I

他 *tă* him. 可 *kò* } may
以 *è* }

'You *can* advise him.'

他 *tă* him. 勸 *keuĕn* } advise
得 *tĕ* }

你 *Nè* You 能 *nâng* can

Or

他 *tă* him. 勸 *keuĕn* advise 能 *nâng* or can 可 *kò* may 你 *Nè* You

Imperfect Tense.

'Before, I might advise him.'

他 *tă* him. 可 *kò* } might
以 *è* }

先 *Siēn* Before 時 *shê* time

勸 *keuĕn* advise 我 *gò* I

'You could have advised him this morning.'

他 *tă* him. 勸 *keuĕn* 得 *tĕ* } have advised 你 *nè* you 能 *nâng* could 今早 *Kin tsaò* This morning

'You would advise him.'

勸 *keuĕn* advise 你 *Nè* You 他 *tă* him, &c. 必 *pĕĕ* 要 *yaoù* } would

'You should advise him.'

勸 *keuĕn* advise 你 *Nè* You 他 *tă* him, &c. 應 *yīng* 該 *kaē* } should

Perfect Tense.

'I may have advised him two days ago.'

他 *tă* him. 勸 *keuĕn* 過 *kwŏ* } have advised 可 *kŏ* 以 *è* } may 日 *jĕ* days 我 *gò* I 前兩 *Tsĕĕn leàng* Before two

'I can have advised him.'

勸 *keuĕn* 過 *kwŏ* } have advised 我 *Gò* I 他 *tă* him. 可 *kŏ* 能 *nâng* } can

Pluperfect Tense.'

'I might have advised him before that.'

勸 *keuĕn* } advised
過 *kwŏ* }
他 *tā* him.

我 *gò* I
可 *kò* } might
以 *è* }
有 *yeù* have

那 *Nà* That
時 *shê* time
之 *chē* the
先 *siēn* before

'You could have advised him yesterday.'

勸 *keuĕn* } advised
得 *tĕ* }
他 *tā* him.

可 *kò* } could
能 *nâng* }
有 *yeù* have

你 *Nè* You
昨 *tsŏ* } yesterday
日 *jĕ* }

'He should have advised you before.'

勸 *keuĕn* } advised
過 *kwŏ* }
你 *nè* you.

該 *kaē* } should
當 *tāng* }
有 *yeù* have

先 *Siēn* Before
時 *shê* time
他 *tā* he

'If I had been with him at that time, *I would have advised* him.'

他 *tā* him.
有 *yeù* have
我 *gò* I
勸 *keuĕn* advised
卽 *tsĕ* would then
同 *tŭng* with (him)
在 *tsaé* was
時 *shê* time
我 *gò* I
若 *Jŏ* If
那 *nà* that

SUBJUNCTIVE MOOD.

Present Tense.

'If I advise him.'

他	勸	我	若
tā him.	*keuĕn* advise	*gò* I	*Jŏ* If

Imperfect Tense.

'If I before advised him.'

他	勸	先	我	若
tā him.	*keuĕn* advised	*siēn* before	*gò* I	*Jŏ* If

Perfect Tense.

'If I have advised him.'

勸 *keuĕn* } 過 *kwŏ* } advised	若 *Jŏ* If
	我 *gò* I
他 *tā* him.	有 *yeù* have

Pluperfect Tense.

'If I had advised him when he came.'

他	勸 *keuĕn* } 過 *kwŏ* } advised	我 *gò* I	來 *laé* came	若 *Jŏ* If
tā him.		有 *yeù* had	時 *shê* the time	他 *tā* he

Future Tense.

'If I shall advise him.'

他 *tă* him. 勸 *keuĕn* advise 將 *tseāng* shall 我 *gò* I 若 *Jō* If

INFINITIVE MOOD.

'I want *to advise* him.'

他 *tă* him. 勸 *keuĕn* to advise 要 *yaoù* want 我 *Gò* I

'*To advise* him is good.'

好 *haoù* good. 爲 *weî* is 他 *tă* him 勸 *keuĕn* advise 以 *È* To

PARTICIPLES—PRESENT.

'Whilst *advising* him, he suddenly became angry.'

來 *laê* coming. 怒 *noó* anger 他 *tă* he 一 *yāy* one 起 *kĕ* up 發 *fă* issued 一下 *hiá* coming down } suddenly 之 *chē* the 勸 *Keuĕn* Advising 時 *shê* time 他 *tă* him

'Whilst *advising* him' is also rendered thus,

間 *kēēn* midst of. 之 *chē* the 他 *tă* him 勸 *Keuĕn* Advising

Or,

時 *shê* 候 *hów* } time. 那 *nâ* 個 *kŏ* } that 勸 *Keuĕn* Advising 他 *tă* him

'Why did he not attend whilst you were *advising* him.'

不	*poŏ* not	間	*këén* midst	你	*Nè* You
理	*lè* attend.	因	*yīn*	勸	*keuĕn* advise
		何	*hô* wherefore	他	*tā* him
他	*tā* he			之	*chē* the

PERFECT PARTICIPLE.

'Advised.'

了 *leaoù.* 勸 *Keuĕn*

Or

過 *kwō.* 勸 *Keuĕn*

Or

完 *wôn.* 勸 *Keuĕn*

Or

畢 *pëĕ.* 勸 *Keuĕn*

Or

了 *leaoù.* 白 *pĕ* 明 *mîng* 勸 *Keuĕn*

COMPOUND PERFECT.

'*Having advised* him, I immediately retired.'

退	*tŭy* backward	他	*tă* him,	既	*Kè* Having advised
去	*kĕw* went.	我	*gò* I	勸	*keuĕn*
		卽	*tsëĕ* immediately	過	*kwŏ*

PASSIVE VOICE.

'To be advised.'

勸 *keuĕn* advice. 被 *Pei* To receive

Or

勸 *keuĕn* advice. 受 *Shów* To receive

INDICATIVE MOOD.

Present Tense.

'I am advised.'

勸 *keuĕn* advised. 被 *peĭ* am 我 *Gò* I

Or

勸 *keuĕn* advised. 受 *shów* am 我 *Gò* I

Imperfect Tense.

'I *was advised* yesterday.'

被 *peĭ* was 我 *Gò* I

勸 *keuĕn* advised. 昨 *tsŏ* 天 *tĕĕn* } yesterday

Perfect Tense.

'I have been advised.'

我 *Gò* I
被 *peĭ* } have been
過 *kwŏ* }
勸 *keuĕn* advised.

Pluperfect Tense.

'I had then been advised.'

有 *yeù* had
被 *peĭ* } been
過 *kwŏ* }
勸 *keuĕn* advised.
那 *Nâ* That
時 *shê* time
我 *gò* I
已 *è* already

Future Tense.

'I shall be advised.'

勸 *keuĕn* advised.
有 *yeù* } be
被 *peĭ* }
我 *Gò* I
將 *tseāng* shall

IMPERATIVE MOOD.

'Be thou advised.'

勸 *keuĕn* advised.
被 *peĭ* be
你 *Nè* You

'Let him be advised.'

勸 *keuĕn* advised. 被 *peĭ* be 他 *tă* him 許 *Heù* Let

POTENTIAL MOOD.

Present Tense.

'He may or can be advised.'

勸 *keuĕn* advice. 得 *tĕ* can 被 *peĭ* receive 他 *Tă* He

Or

勸 *keuĕn* advised. 被 *peĭ* be 可 *kŏ* may 他 *Tă* He

Imperfect Tense.

'He might before be advised.'

勸 *keuĕn* advised, &c. 可 *kŏ* / 以 *è* } might 他 *Tă* He / 先 *siēn* before / 被 *peĭ* be / 時 *shê* time

Perfect Tense.

"He may have been advised.'

被 *peĭ* / 過 *kwŏ* } have been 他 *Tă* He / 可 *kŏ* / 以 *è* } may / 勸 *keuĕn* advised.

Pluperfect Tense.

'I might have been advised before that.'

可 *kò*	might	那 *Nâ*	That
以 *è*		時 *shê*	time
被 *peĭ*	have been	之 *chē*	the
得 *tĕ*		先 *siēn*	before
勸 *keuĕn* advised.		我 *gò*	I

SUBJUNCTIVE MOOD.

'If I be advised.'

勸 *keuĕn* advised.		被 *peĭ*	be	我 *gò*	I	若 *Jŏ*	If

Imperfect Tense.

'If I were advised before.'

有 *yeù*	were	若 *Jŏ*	If		
被 *peĭ*		我 *gò*	I		
勸 *keuĕn* advised.		先 *siēn*	before		

Perfect Tense.

'If I have been advised.'

勸 *keuĕn* advised.		有 *yeù*	have	已 *è*	already	若 *Jŏ*	If
		被 *pei*	been	經 *kīng*		我 *gò*	I

Pluperfect Tense.

'If at that time I had been advised.'

勸 *keuĕn* advised. 被 *peĭ* 過 *kwŏ* } been 已 *è* already 時 *shĕ* time 若 *Jŏ* If

有 *yeù* ha I 我 *gò* I 那 *nâ* that

Future Tense.

'If I shall be advised.'

勸 *keuĕn* advised. 被 *peĭ* be 將 *tseāng* shall 我 *gò* I 若 *Jŏ* If

INFINITIVE MOOD.

'I love *to be advised*.'

勸 *keuĕn* advised. 被 *peĭ* to be 愛 *waê* love 我 *Gò* I

'It is good to be advised.'

好 *haou* good. 爲 *weî* is 勸 *keuĕn* advised 被 *peĭ* be 以 *È* To

PARTICIPLES—PRESENT.

'He *being advised* soon reformed.'

就 *tsèw* soon 改 *kaè* 過 *kwŏ* } reformed. 他 *Tā* He 既 *kè* 被 *peĭ* } being 勸 *keuĕn* advised

PERFECT.

'Advised.'

勸 *keuĕn.* 了 *leaoù* 被 *Pei*

Beside *peĭ* and *shów,* which have been given above, as forming the passive, the word 領 *ling,* to receive, is also sometimes used, as

'I am taught.'

教 *keaoū* teaching. 領 *ling* receive 我 *Gò* I

But the passive form of the verb does not prevail in Chinese. Instead of saying 'I am advised by him,' they prefer saying 'He advises me.' And instead of saying, 'This was made by him,' they say, 'This is that which he made.' Thus,

所 *sò* that which
造 *tsaoù* } made.
的 *tëĕ* }

這 *Chĕ* } This
個 *kó* }
是 *shé* is
他 *tā* he

The sentence, 'Virtue was always praised by men,' they render, 'Virtue is that which men always praised.' Thus,

人 *jin* men
所 *sò* that which
讚 *tsán* } praised.
美 *meí* }
的 *tëĕ* }
善 *Shén* } Virtue
事 *seĕ* }
常 *chăng* } always
時 *shĕ* }
爲 *weĕ* was

'This table was made by the carpenter A-lin,'—is turned into,—'This table is that which the carpenter A-lin made.' Thus,

造 *tsaoù* } made.
的 *tëĕ* }
木 *mŏ* } the carpenter
匠 *tseáng* }
亞 *Á* } A-lin
林 *lin* }
所 *sò* that which
這 *Chĕ* } This
張 *chāng* }
棹 *chŏ* } table
子 *tseè* }
係 *hè* is

The Verbs *keā* 加, to increase, and *tà* 打, to strike, are sometimes joined with other verbs as auxiliaries denoting the action of the principal verb with which they are joined. Thus,

刑 *hîng* punishment; 加 *Keā* Increase

Is not to add to a person's punishment, but 'to inflict punishment.'

害 *haĕ*. 加 *Keā*

'To injure.'

恩 *ngēn.* 加 *Keā*

'To confer favour.'

聽 *tĭng.* 打 *Tà*

Is 'To listen.'

動 *tòng.* 打 *Tà*

'To move.'

嚏 *te.* 打 *Tà*

'To sneeze,' &c. &c.

IMPERSONAL VERBS.

'It rains.'

雨 *yù* rain. 下 *Heá* Descends

'It snows.'

雪 *seŭ* snow. 下 *Heá* Descends

'It hails.'

雹 *pŏ* hail. 下 *Heá* Descends

'It concerns you.'

你 *nè* } 們 *mún* } you. 是 *Shé* It is 關 *kwān* concerning

'It belongs to him.'

他 *tā* him. 屬 *shŏ* belonging to 是 *Shé* It is

'It blows.'

風 *fūng* the wind. 翻 *Fān* Turns about

Or

風 *fūng* the wind. 起 *Kĕ* Rises

'*It is* your duty.'

本 *puèn* original 是 *Shé* Is

分 *fūn* part. 你 *nè* } your
的 *tëĕ* }

'*It is* better.'

好 *haoù* good. 更 *kāng* more 是 *Shé* Is

'*It respects* that person.'

人 *jĭn* person. 那 *nâ* } that 是 *Shé* Is
個 *kó* } 指 *chè* pointing to

'It respects the great stone on the top of the hill.'

大 *tá* great 頂 *tìng* top 向 *heáng* to 是 *Shé* Is
石 *shĕ* stone; 之 *chē* the 山 *shān* hill 指 *chè* pointing

'It delights me.'

歡 *huān* 喜 *hè* } to rejoice.

是 *Shé* It is

令 *ling* causing

我 *gò* me

'It grieves me.'

愁 *tsŏw* 悶 *mún* } to grieve.

是 *Shé* It

令 *lĭng* causes

我 *gò* me

'It thunders.'

雷 *lŭy* thunder.

行 *Hĭng* Makes

ADVERBS.

1st. OF NUMBER.

'Once.'

次 *tseĕ* time. —— *Yăy* One

'Twice.'

次 *tseĕ* times. —— *Ûrh* Two

'Thrice.'

次 *tseĕ* times. —— *Sān* Three

'He came twice.'

来 *laê* came. 次 *tseĕ* times —— *ûrh* two* 他 *Tà* He

2d. OF ORDER.

'First.'

的 *teĕ.* —— *yăy* 第 *Tè*

'Secondly.'

Or 的 *teĕ, &c.* 二 *ûrh* 第 *Tè*

'First.'

次 *tseĕ.* —— *yăy* 第 *Tè*

* or 兩 *leàng.*

'Secondly.'

次 *tseĕ, &c.* 二 *ûrh* 第 *Tè*

'Lastly.'*

者 *chày.* 終 *Tsūng*

'In the first place.'

先 *siēn.* 在 *Tsaê*

Or,

者 *chày.* 始 *Chè*

When three things are mentioned, they may be rendered as follows,—

'He *first* discoursed respecting Astronomy; *secondly*, respecting Geography, and *finally* (or *lastly*) he discoursed respecting good writing.'

論 *lún* discoursed
及 *kĕĕ* respecting
文 *wân* } Literature.
墨 *mĕ* }

地 *té* } Geography;
理 *lè* }

終 *tsūng* } finally
者 *chày* }
他 *tă* he

天 *tēēn* } Astronomy;
文 *wân* }

次 *tseĕ* } next
者 *chày* }
及 *kĕĕ* respecting

始 *Chè* } In the beginning
者 *chày* }
他 *tă* he
論 *lún* discoursed
及 *kĕĕ* respecting

* 'Finally,' *mŏ tseĕ* 節末.

3d. OF PLACE.

'Here.'

裏 *lè.* 這 *Chè*

Or,

處 *chŭ.* 此 *Tsè*

'There.'

裏 *lè.* 那 *Nà*

Or,

處 *chŭ.* 那 *Nà*

'Where?'

處 *chŭ.* 何 *Hó*

Or,

處 *chŭ.* —— *yăy* 那 *Nà*

Or,

裏 *lè.* 那 *Nà*

'Elsewhere.'

處 *chŭ.* 別 *Pëè*

'Any where.'

處 *chŭ.* 一 *yăy* 那 *nâ* 論 *lún* 不 *Poŏ*

Or,

裏 *lè.* 那 *nâ* 拘 *keū* 不 *Poŏ*

'Every where.'

處 *chŭ.* 處 *Chŭ*

Or,

處 *chŭ.* 到 *Taoú*

Or,

不 *poŏ* not. 所 *sò* place 無 *Voŏ* No

Thus, 'It is found every where.'

有 *yeù* have. 不 *poŏ* not 所 *sò* place 無 *Voŏ* No

The same is expressed by

都 *toŏ* all 到 *aoú* } Every place
有 *yeù* have. 處 *chŭ* }

'No where.'

所 *sò.* 無 *Voŏ*

'It is no where.'

在 *tsaê.* 所 *sò* 無 *voŏ* 其 *Kê*

'Herein.'

內 *nuy.* 此 *Tseĕ*

'*Whither* are you going?'

去 *keú* go? 你 *Nè* You

那 *nâ* } whither
裏 *lè* }

Or,

去 *keú* go? 處 *chŭ* place 一 *yăy* one 那 *nâ* which 到 *taoù* to 你 *Nè* You

'Come *hither*.'

這 *chĕ* } here. 你 *Nè* You
裏 *lè* } 來 *laĕ* come

Or,

處 *chŭ* place. 此 *tseè* this 到 *taoù* to 來 *laĕ* come 你 *Nè* You

'Do you go *thither*?'

處 *chŭ* place. 一 *yăy* one 那 *nâ* that 到 *taoù* to 去 *keú* go 你 *Nè* You

'He went *upward*.'

去 *keú* going. 上 *shàng* up 往 *wàng* went 他 *Tà* He

'He went *downward*.'

去 *keú* going. 下 *heá* down 往 *wàng* went 他 *Tà* He

'He went *forward*.'

去 *keú* going. 前 *tsëën* forward 進 *tsìn* proceeded 他 *Tā* He

'He went *backwards*.'

去 *keú* going. 後 *hów* back 退 *túy* retired 他 *Tā* He

'From *whence* do you come?'

來 *laé* come? 你 *Nè* You

那 *nâ* } whence
裏 *lè* }

Or,

來 *laé* come? 處 *chŭ* place 一 *yăy* one 那 *nâ* what 自 *tseé* from 你 *Nè* You

'He went from *hence*.'

去 *keú* went. 這 *chĕ* } here 他 *Tā* He
裏 *lè* } 自 *tseé* from

Or,

去 *keú* went. 處 *chŭ* place 這 *chĕ* this 自 *tseé* from 他 *Tā* He

'He went from *thence*.'

去 *keú* went. 處 *chŭ* place 那 *nâ* that 自 *tseé* from 他 *Tā* He

'*Whithersoever* you go.'

處 *chŭ* place 那 *nâ* which 你 *nè* you 不 *Poŏ* Not
去 *keú* go. 一 *yăy* one 到 *taoú* to 拘 *keū* respected

4th. OF TIMES PRESENT.

'Now.'

今 *Kin.*

Or,

下 *heá.* 目 *Mŏ*

Or,

今 *kin.* 現 *Hëén*

Or,

今 *kin.* 茲 *Tseè*

Or,

在 *tsaé.* 現 *Heén*

Also

今 *kin.* 如 *Joê*

Or,

今 *kin.* 而 *Urh*

Or,

時 *shé.* 今 *Kin*

Or,

時 *shé.* 現 *Hëén*

'To-day.'

天 *tëën.* 今 *Kin*

Or,

日 *jĕ.* 今 *Kin*

Or,

日 *jĕ.* 卽 *Tsëĕ*

Or,

日 *jĕ.* 本 *Puĕn*

TIME PAST.

'He has *already* come.'

來 *laê* come. 他 *Tâ* He

曾 *tsāng* } has already
經 *kīng* }

'Before.'

前 *tsëĕn.* 從 *Tsûng*

Or,

時 *shĕ.* 前 *Tsĕën*

Or,

時 *shĕ.* 先 *Siēn*

'Lately.'

時 *shĕ.* 近 *Kín*

'*Just now*,' referring to time past.

岡刂 *kāng.* 纔 *Tsaĕ*

Or,

纔 *tsaĕ.* 方 *Fāng*

'Yesterday.'

天 *teĕn.* 昨 *Tsŏ*

Or,

日 *jĕ.* 昨 *Tsŏ*

'Heretofore.'

來 *laê.* 向 *Heáng*

'It has not been so *hitherto*.'

樣 *yâng* manner. 有 *yeù* have 今 *kīn* now 來 *laê* coming 自 *Tseê* From

這 *chĕ* this 未 *wê* not 至 *chê* to 向 *heáng* towards

'Long ago.'

好 *haoù* a good 從 *Tsúng* } Before

久 *kèw* while. 前 *lsëën*

'In ancient times.'

時 *shê.* 古 *Koo*

'High antiquity.'

古 *koò.* 上 *Shàng*

Or,

古 *koò.* 太 *Taê*

OF TIME TO COME.

'To-morrow.'

天 *tëën.* 明 *Mîng*

Or,

日 *jĕ.* 明 *Mîng*

'Next day.'

天 *tëën.* 後 *Hów*

'Not yet.'

曾 *tsāng.* 未 *Wê*

Or,

曾 *tsāng.* 不 *Poŏ*

'Ere long.'

近 *kín.* 將 *Tseāng*

'Hereafter.'

來 *laê.* 將 *Tseāng*

Or,

來 *laê.* 後 *Hów*

'Henceforth'

後 *hów* afterwards. 以 *è* to 今 *kīn* now 自 *Tseê* From

'Wait a little; he'll come by and by.'

來 *laê* come. 慢 *màn* } 些 *siē* little; 等 *Tàng* Wait
慢 *màn* } by and by 他 *tā* he 一 *yăy* a

'Instantly.'

刻 *kĕ* 卽 *Tsëĕ*

Or

卽 *tsëĕ.* 立 *lëĕ*

'He'll come immediately.'

來 *laê* come. 就 *tsèw* will immediately 他 *Tā* He

OF TIME INDEFINITE.

'Oft, often, &c.'

次 *tseé* times. 多 *Tō* Many

'Repeatedly.'

次 *tseé.* 累 *Lúy*

'Frequently.'

次 *tseé.* 數 *Soó*

'Sometimes.'

時 *shê.* 有 *Yeû*

'Return soon.'

來 *laê.* 回 *hwûy* 早 *tsaô* 你 *Nè*

'Seldom.'

時 *shê.* 少 *Shaoù*

Or,

時 *shê.* 罕 *Hán*

'Daily.'

日 *jĕ.* 每 *Meî*

Or,

日 *jĕ.* 日 *Jĕ*

Or,

天 *tëën.* 天 *Tëën*

'*Weekly*' may be expressed by

天 *tëën* days. 七 *tsĕ* seven 每 *Meî* Each

It is sometimes expressed by

拜 *paî.* 禮 *lé* 每 *Meî*

But only persons acquainted with professed Christians know the phrase.

'Monthly.'

月 *yuĕ.* 每 *Meĭ*

Or

月 *yuĕ.* 月 *Yuĕ*

'Yearly.'

年 *nëën.* 每 *Meĭ*

Or

年 *nëën.* 年 *Nëën*

'Always.'

時 *shê.* 常 *Chăng*

'*When* he came, I was writing.'

字 *tseé* character. 寫 *seĕ* write 我 *gò* I 時 *shê* time 來 *laê* came 他 *Tă* He

'*When* you have finished, you may *then* return home.' (1)

可 *kò* may 你 *Nè* You

回 *hwûy* } return home. 做 *tsó* } finished

歸 *kweī* } return home. 完 *wón* } finished

方 *fāng* then

---

(1) 'Come when you have finished,'

就 *tsèw* then 你 *Nè* You

來 *laé* come. 既 *kè* having

做 *tsó* } finished

明 *mîng* } finished

白 *pĕ* } finished

'I *never* saw him.'

見 *këën* saw 我 *Gŏ* I
他 *tā* him. 總 *tsùng* 不 *poŏ* } never

'Again.'

再 *Tsaì*
復 *fŏ.*

5th. OF QUALITY.

Adverbs of quality may be rendered into Chinese literally, as 'wisely.'

樣 *yâng* manner. 的 *tĕĕ* the 識 *shĕ* knowing 見 *Këën* Seeing and

i. e. 'In a wise manner.'

'He acts wisely.'

見 *këën* 識 *shĕ* } wisely. 他 *Tā* He 做 *tsó* does 事 *seé* business
的 *tĕĕ* 樣 *yăng*

But the word 'manner,' expressed by the termination 'ly' in English, is generally omitted, and the quality which, when connected with a noun, is an Adjective, when joined to a Verb still retains the same form though used adverbially. Thus,

'A swift horse.'

匹 *pëĕ* (N.) 一 *yăy* one 馬 *mà* horse 快 *Kwaĕ* Swift

'He walks swiftly.'

快 *kwaĕ* swiftly. 他 *Tă* He

走 *tsòw* } walks
得 *tĕ* }

'Swift and swiftly' are the same in Chinese.

'He can write well.'

好 *haoù* good. 得 *tĕ* can 寫 *sĕ̌* write 他 *Tă* He

'He deals justly.'

貿 *moù* } deals. 他 *Tă* He
易 *yăy* }

公 *kūng* } justly
平 *pĭng* }

'He speaks leisurely.'

講 *keàng* } speaks. 他 *Tă* He
話 *hwá* }

慢 *màn* } leisurely
慢 *màn* }

Or,

講 *keàng* 話 *hwá* } speaks. 他 *Tā* He 從 *tsúng* 容 *yung* } leisurely (mildly)

'He speaks at random.'

講 *keàng* speaks. 他 *Tā* He 亂 *lwán* 亂 *lwán* } at random

'You should not speak confusedly.'

要 *yaoú* wanted 混 *hwán* 仗 *cháng* } confusedly. 你 *Nè* You 講 *keàng* 話 *hwá* } speaking 不 *poŏ* not

'He says *expressly* that he cannot do it.'

做 *tsó* do. 說 *shwŏ* says 不 *poŏ* not 能 *nâng* can 他 *Tā* He 明 *mîng* 白 *pĕ* } expressly

'Walk slowly.'

走 *tsdw* walk. 你 *Nè* You 慢 *màn* 慢 *màn* } slowly

'He talks foolishly.'

講 *keàng* 話 *hwá* } talks. 他 *Tă* He 無 *voó* without 知 *chē* knowledge

'He reads badly.'

不 *poŏ* not 好 *haoà* well. 他 *Tă* He 念 *neèn* 得 *tè* } reads

Or

書 *shoō* book. 念 *neèn* to read 會 *hwúy* understand 不 *poŏ* not 他 *Tă* He

'He has greatly erred in managing that affair.'

有 *yeù* has 事 *scé* business 那 *nâ* that 他 *Tă* He

錯 *tsŏ* erred. 大 *tá* greatly 件 *këèn* (N.) 辦 *pán* manage

'He reasons ably.'

有 *yeû* having
能 *nâng* } ability.
幹 *kăn* }

他 *Tâ* He
論 *lûn* }
道 *taoû* } reasons.
理 *lè* }

6th. OF QUANTITY.

'Much.'

多 *Tó.*

'Too much.

多 *tó.* 太 *Taĕ*

Or,

多 *tó.* 過 *Kwŏ*

'Little.'

少 *Shaò.*

'Too little.'

少 *shaò.* 太 *Taĕ*

'Very little.'

少 *shaò.* 甚 *Shin*

'How much.'

少 *shaò.* 多 *Tó*

Or,

干 *kān.* 若 *Jò*

Also,

多 *tó.* 幾 *Kē*

'How great?'

大 *tá.* 多 *Tó*

Or,

大 *tá.* 幾 *Kē*

'Enough.'

足 *Tsŏ*

Or,

彀 *keŭ.*

'That is enough.'

了 *leaoù.* 罷 *Pá*

It is an expression which the Chinese often use.

'A great deal.'

多 *tó.* 許 *Hèw*

Or,

多 *tó.* 好 *Haoù*

7th. OF DOUBT.

'Perhaps.'

者 *chày.* 或 *Hwŏ*

Or,

概 *kaé.* 大 *Tá*

'About so high.'

高 *kaoū* high. 這 *chĕ* 樣 *yâng* } so 大 *Tá* 約 *yō* } About

8th. OF AFFIRMATION.

'Yes.'(1)

是 *Shé.*

'Certainly, surely, undoubtedly.'

然 *jên.* 自 *Tsé*

'Really.'

在 *tsaé.* 實 *Shĕ*

'He is really a good man.'

是 *shé* is 他 *Tă* He

好 *haoù* a good 實 *shĕ* } really

人 *jîn* man. 在 *tsaé*

(1) It is commonly said, *tsòw shé* 是就, and *chúng shé* 是正, 'just so.'

'*Indeed* it is so.'

這 *chĕ* 樣 *yâng* } so. 果 *Kwŏ* 然 *jèn* } Indeed 係 *hê* it is

'He is a *truly* good man.'

人 *jîn* man. 好 *haoŭ* a good 係 *hê* is 實 *shĕ* really 眞 *chīn* truly 他 *Tā* He

'Decidedly.'

然 *jên.* 斷 *Twán*

'It is positively thus.'

這 *chĕ* 樣 *yâng* } thus. 定 *Tĭng* Positively 是 *shê* is

9th. OF NEGATION.

'Not.'

不 *Poŭ.*

'By no means.'

是 *shé* is. 不 *poŏ* not 萬 *wán* ten thousand 萬 *Wán* Ten thousand

'Not at all.'

是 *shé* is. 不 *poŏ* not 總 *Tsùng* Altogether

Or

是 *shé* is. 不 *poŏ* not 大 *Tâ* Greatly

Beside the negative *poŏ* 不, there are these nine, *voô* 毋; *voô* 無; (1) *voĕ* 勿; *foĕ* 弗; *wé* 未; *mŏ* 莫; *mè* 靡; *feī* 非; *wàng* 罔. (2)

'It is not so.'

樣 *yâng*. 這 *chĕ* 是 *shé* 不 *Poŏ*

'He has not.'

有 *yeù* has. 未 *wé* not 他 *Tâ* He

'On erring you should not be afraid to reform.'

改 *kaè* to reform. (3) 憚 *tán* fear 勿 *voĕ* not 則 *tsĕ* should 過 *Kwŏ* On erring (you)

'Do not idly spend the day.'

日 *jĕ* the day. 度 *toó* pass 虛 *heū* idly 毋 *Voô* Do not

'I had not leisure to pay my respects.'

問 *wán* 候 *héw* } to pay respects. 弗 *Foĕ* Not 遑 *hwâng* leisure

'I am not adequate to it.'

也 *yăy*. 逮 *tĕ* adequate to 之 *chē* it 未 *wé* not 我 *Gò* I

(1) In *Yăy-king* and some other ancient books, the character *vû* 无 is in constant use as a negative.
(2) To the negatives add *vé* 微; *mò* 沒; *mèĕ* 蔑; *maó* 耗. (3) *yú* 語. *Lûn* 論

Commonly,

來 *laê* come to pass. 不 *poŏ* not 做 *tsó* do 我 *Gò* I

'To his thanks there was no end.'

靡 *mëē* no 他 *Tà* He

涯 *yaē* end. 感 *kàn* 謝 *seé* } gave thanks

'There is no better than this.'

這 *chĕ* 箇 *kó* } this. 莫 *Mò* Not 好 *haoù* better 於 *yū* than

'It is in no wise what I wish.'

願 *yuèn* wish. 我 *gò* I 所 *sò* that which 並 *Píng* 非 *feī* } In no wise

'Do not oppose.'

違 *weī* oppose. 無 *Voŏ* Do not

'Do not deceive yourself.'

也 *yăy* (N.) (1.) 欺 *kē* deceive 自 *tsè* yourself 毋 *Voŭ* Do not

'Not to regard one's promise.'

齒 *chē* teeth. 口 *keù* the mouth (or) 顧 *koò* regard 罔 *Wàng* Not

(1) *haŏ* 學. *Tá* 大

10th. OF INTERROGATION.

'*How* will you manage?'

辦 *pán* manage? 你 *Nè* You
如 *joô* } how
何 *hó* }

Or,

辦 *pán* manage? 你 *Nè* You
怎 *tsèng*
麼 *mŏ* } how
樣 *yâng.*

'How?' expressing doubt, as,

'How is it thus?'

這 *chĕ* } thus? 豈 *Kè* How
樣 *yâng* } 係 *hé* (is it)

'How is it not?'

是 *shé* is? 不 *poŏ* not 豈 *Kè* How

i. e. Meaning to affirm that ***it is.***

In books, *hoô* 胡; *hè* 奚; *voō* 烏; *voō* 惡; *ngān* 安, are used for 'how.'

'Why.'

何 *hô* what. 因 *Yin* Because of.

Or,

爲 *weî* cause. 何 *hô* What

Or,

何 *hô* what. 爲 *Weî* Cause

Also,

故 *koó* cause. 何 *Hô* What

Or,

緣 *yuên* } cause. 甚 *Shin* } What
故 *koó* } 麼 *mŏ* }

'*Whether*, does he remain or go?'

麼 *mŏ* ? 去 *keú* go 或 *hwă* or 在 *tsaé* remain 或 *hwă* whether 他 *Tă* He

11th. OF COMPARISON.

'More,' in quantity.

多 *tô.* 更 *Kāng*

For 'more' and 'most' joined to Adjectives, see the Comparison of Adjectives.

'He walked more than a thousand *le*.'

多 *tō* more. 里 *lè* le 路 *loó* the road 他 *Tā* He
有 *yeù* and 千 *tsëēn* a thousand 行 *hîng* walked

'You have walked two paces more.'

多 *tō* more 你 *Nè* You
兩 *leàng* two 行 *hîng* } have walked
步 *poó* paces. 了 *leaoù* }

'This is two tales less.'

兩 *leàng* tales. 少 *shaò* is less 這 *Chĕ* } This
二 *ûrh* two 個 *kó* }

'Have you been better recently?'

還 *hwân* more 你 *Nè* You
好 *haoû* well. 一 *yăy* } recently
向 *heáng* }

'How much more' is made by *hô hwáng* 况何, and *hwáng tsëè* 且况.

'If you be unable to take a short journey, how much more, a long one.'

遠 *yuèn* a distant　行 *hîng* walk　路 *loó* road　若 *Jŏ* If

路 *loó* road　何 *hô* } how much more　不 *poŏ* not　你 *nè* you

乎 *hoô* ?　況 *hwáng* }　能 *nâng* can　近 *kín* near

'A great many times.'

遭 *tsaō* times.　好 *Haoù* } A great many
幾 *kē* }

Or,

回 *hwuy* times.　好 *Haoù* } A great many
幾 *kē* }

Or,

次 *tseě.*　幾 *kē*　好 *Haoù*

'A great deal more.'

多 *tō.*　更 *kāng*　太 *Taě*

'Very.'

甚 *Shīn.*

Or,

在 *tsaě.*　實 *Shĕ*

'Very good.'

好 *haoù.* 甚 *Shin*

'Very bad.'

好 *haoù.* 不 *poŏ* 在 *tsaé* 實 *Shĕ*

'A very long time.'

久 *kèw.* 好 *Haoù*

'Very much or many.'

多 *tō.* 甚 *Shin*

'Very few.'

少 *shaò.* 甚 *Shin*

'Very great.'

大 *tá.* 在 *tsaé* 實 *Shĕ*

'Very little.'

小 *seaoù.* 在 *tsaé* 實 *Shĕ*

'Very ugly.'

醜 *cheû.* 太 *Taé*

'Very superior quality.'

等 *tàng.* 上 *sháng* 又 *Yéw*

'Very pleasant.'

得 *tĕ* } very. 趣 *Tseŭ* } Pleasant
狠 *hàn* } very. 趣 *tseŭ* } Pleasant

'Very important, urgent.'

緊 *kìn.* 得 *tĕ* 要 *Yaoù*

'Very high.'

的 *tëĕ.* 高 *kaoù* 高 *Kaoù*

'Almost enough.'

彀 *keŭ* enough. 多 *tó* much 不 *poŏ* not 差 *Chă* Error

'Nearly the same.'

同 *tŭng* same. 多 *tó* much 不 *poŏ* not 差 *Chă* Error

Or,

樣 *yâng.* —— *yăy* 同 *tŭng* 多 *tó* 不 *poŏ* 差 *Chă*

'A little more.'

些 *sëē.* —— *yăy* 多 *Tó*

'These two are alike.'

同 *tŭng* same　這 *Chĕ* These

一 *yăy* one　兩 *leàng* } two

樣 *yâng* manner.　個 *kŏ* }

'He rides about every where.'

騎 *kĕ* rides　他 *Tă* He

馬 *mà* a horse.　周 *cheŭ* }

圍 *weî* } going round

'*Since* that affair is thus, I have no resource.'

無 *voô* }

奈 *nà* } no resource.

何 *hô* }

爲 *weî* is

如 *joô* }

此 *tseĕ* } thus

我 *gò* I

既 *Kè* }

然 *jên* } Since

那 *nâ* }

件 *këén* } that

卽 *tsëĕ* then

事 *seé* affair

OF PREPOSITIONS.

'Of,'

As denoting the possessive, is made by *chē* 之, and *tëĕ* 的.

'The house *of* my friend.'

之 *chē* 's		我 *Gò* My	
屋 *vŏ* house.		明 *pĭng* } friend	
		友 *yeù* }	

'Of,' denoting an effect, is rendered by *yīn* 因, and *weî* 爲

'He died *of* a fever.'

死 *seè* died.		病 *pĭng* disease		因 *yin* because of		他 *Tà* He	
而 *ûrh* and		熱 *jĕ* of hot		係 *hè* was			

Or,

死 *seè* } died.		熱 *jĕ* } a fever		他 *Tà* He
了 *leaoù* }		病 *pĭng* }		爲 *weî* of

'For.'

'Make a garment *for* me in the present mode.'

的 *tëĕ* 's		做 *tsó* make (this)		你 *Nè* You			
衣 *è* } garment.		時 *shê* time		替 *tĕ* for			
服 *fò* }		樣 *yâng* manner		我 *gò* me			

'For,' instead of.

'I'll thank you to attend to that business *for* me.'

事 *sé* business. 那 *nâ* / 件 *këén* } that 我 *gò* me 辦 *pán* to manage 你 *nè* you 代 *taé* for 我 *Gò* I 請 *tsĕng* request

'For,' on account of.

'He loved the boy for his good disposition.'

性 *sing* / 情 *tsĭng* } disposition. 他 *tā* his 好 *haoù* good 因 *yīn* / 爲 *weî* } for 兒 *ûrh* / 子 *tseè* } the boy 他 *Tā* He 愛 *waí* loved

'Into,' is implied in the verb.

'He left the city, and went into the country to live.'

鄉 *heāng* / 下 *heà* } the country 他 *Tā* He 離 *lê* left 城 *chĭng* the city 居 *keū* / 住 *chú* } to live. 而 *ûrh* and 往 *wàng* went into

'He went into the house.'

裏 *lè* within. 家 *keā* the house 進 *tsín* went 他 *Tā* He

'Take the money, and put it into the bag.'

袋 *taé* the bag. 裝 *chwāng* and put it 拿 *Nâ* Take

進 *tsìn* into

銀 *yīn*

口 *keû* the month of

子 *tseè* } the money

'They put the goods *into* the ship's hold.'

艙 *tsàng* hold. 入 *jŏ* into 搬 *pwūn* moved 他 *Tă*

船 *chuĕn* the ship's 貨 *hó* the goods 們 *mún* } They

'Within.'

'They are *within* the house.'

裏 *lè* within. 在 *tsaé* are 他 *Tă*

家 *keā* the house 們 *mún* } They

'He is *within* the interior parts of the house.'

裏 *lè*

面 *mëën* } interior.

他 *Tă* He

在 *tsaé* is in

家 *keā* the house

'He can finish *within* the time appointed.'

完 *wôn* complete. 辦 *pán* manage 之 *chē* 's 日 *yĕ* the day 他 *Tă* He

得 *tĕ* can 內 *núy* within 期 *kĕ* appointed 在 *tsaé* remaining

'Without.'

'He stands *without* the door.'

外 *waé* outside. 之 *chē* 's 門 *mûn* the door 在 *tsaé* is 他 *Tā* He

'Go *without* me.'

我 *gò* me 你 *Nè* You

去 *keú* go. 除 *chŭ* 了 *leaoù* } excluding

'With.'

'Go *with* me.'

去 *keú* go. 我 *gò* me 同 *tŭng* with 你 *Nè* You

'He writes *with* a pencil.'

字 *tseé* characters. 寫 *seĕ* to write 筆 *pëĕ* a pencil 用 *yúng* uses 他 *Tā* He

'He killed a man *with* a knife.'

人 *jîn* a man. 殺 *shă* killed 刀 *taoū* a knife 以 *è* by or with 他 *Tă* He

'He subjects men *by* virtue.'

人 *jîn* men. 服 *fŏ* subjects 德 *tĕ* virtue 以 *è* by 他 *Tă* He

'They obtain food by diligent labor.'

飯 *fán* rice　做 *tsó* doing　他 *Tā* } They
食 *shĕ* to eat.　工 *kūng* } work　們 *mún* }
夫 *foō* }　以 *è* by
得 *tĕ* obtain　勤 *kĭn* diligently

'Down.'

'Go *down* the stone steps.'

石 *shĭ* stone　階 *kaē* } the steps　你 *Nè* You
去 *keú* go.　級 *këë* }　下 *heá* down

'Go *down*.'

去 *keú* go.　下 *heá* down　你 *Nè* You

'Put *down* the book.'

書 *shoō* the book.　下 *heá* down　放 *fāng* put　你 *Nè* You

'From.'

Tseé 自; *yéw* 由; *tsoông* 從.

'To.'

Taoú 到; *ché* 至.

'He went from Nanking to Peking.'

北 *Pĕ* } Peking.　去 *keú* went　南 *Nân* } Nanking　他 *Tā* He
京 *kĭng* }　到 *taoú* to　京 *kĭng* }　自 *tseé* from

'At.'

'He lives at Penang.'

居	*keū*		新	*Sīn*	他 *T'ā* He
住	*chú*	dwells.	埠	*feú*	Pénang 在 *tsaé* at

'He arrived *at* Hiang-shan yesterday.'

到	*taoú* arrived at		他	*T'ā* He	
香	*Heâng*	Heang-shan.	昨	*tsŏ*	yesterday
山	*shān*		天	*tĕĕn*	

'On or upon.'

'Put it on the table.'

棹	*chŏ*	the table	放	*Fáng* Put	
子	*tseè*		物	*voĕ* the thing	
上	*shàng* upon.		在	*tsaé* stay	

'The bricklayer is *upon* the top of the house.'

房	*fâng* the house		坭	*Nā*	The bricklayer
背	*poeí* back		水	*shùy*	
上	*shàng* upon.		人	*jĭn*	
			在	*tsaé* is	

'In.'

'He lives *in* the City.'

城	*chĭng* the city	他	*Tā* He
內	*núy* within.	居	*keū* } lives
		住	*chú* } lives

'He was born in the 50th year of Keen-lung.'

五	*wod* } 50th	他	*Tā* He
十	*shĕ* } 50th	生	*sāng* was born
年	*nëën* year	於	*yū* in
之	*chē* the	乾	*Këën* } Keen-lung's
間	*këén* midst.	隆	*lûng* } Keen-lung's

'The book is in the middle of the table.'

之	*chē* 's	棹	*chŏ* } the table	書	*Shoō* The book
心	*shīn* heart.	子	*tseè* } the table	在	*tsaé* is in

Or,

中	*chūng* } midst.	棹	*chŏ* } the table's	書	*Shoō* The book
間	*këén* } midst.	子	*tseè* } the table's	在	*tsaé* is in

'He is in the province of Shan-tung.'

山	*Shān*	Shan-tung	他	*Tā*	He
東	*tūng*		在	*tsaé*	is
省	*sáng*	province.	於	*yū*	in

'Up.'

'Go *up* the hill.'

去	*keú*	go.	山	*shān*	the hill
上	*Shàng*	Up			

'He is gone up to Peking.'

去	*keú*	has gone.	他	*Tă*	He
北	*Pĕ*	Peking	上	*shàng*	up to
京	*kīng*				

'Lift up, or take up.'

來	*laè*	come.	起	*kè*	up
拿	*Nâ*	Take			

Or,

來	*laĕ*	come.	起	*kè*	up
直	*Chĕ*	Straight			

'Take that boiler *off* the fire.'

去	*keú*	go.	拿	*nâ*	take	火	*hò*
開	*kaē*	open	爐	*loō*	the fire place		
煲	*paou*	boiler	那	*Nâ*	That		
由	*yew*	from	茶	*chă*	tea		

'Take this thing *off* the table.'

拿 *nâ* take
棹 *chŏ* } the table
子 *tseè* }
去 *keú* away.
上 *shàng* upon
此 *Tseĕ* This
物 *voĕ* thing
由 *yèw* from

'Over.'

'He is gone *over* the water.'

去 *keú* is gone.
河 *hô* the river
過 *kwŏ* to pass
他 *Tă* He

'He climbed *over* the wall.'

去 *keú* went.
越 *yuĕ* over
牆 *tseăng* the wall
扳 *pān* climbed
他 *Tă* He

'Below, under.'

'*Below* the table.'

底 *tē* } below.
下 *heà* }
棹 *Chŏ* } The table
子 *tseè* }

'The pencil is *below* your foot.'

之 *chē* 's
底 *tē* } below.
下 *heà* }
筆 *Pĕĕ* The pencil
在 *tsaĕ* is
你 *nè* your
脚 *keŏ* foot

'The situation of the Kwan-poo is *below* that of the Viceroy.'

之 *chē* 's
過 *kwŏ* er than
位 *wei* seat
關 *Kwān* } Kwan-poo
部 *poó*
位 *weí* seat.
總 *Tsùng* } the Viceroy
督 *toŏ*
係 *hè* is
卑 *peî* mean-
之 *chē* 's

'Above.'

'The office of the Viceroy is *above* that of the Kwan-poo.'

關 *Kwān* } the Kwan-poo
部 *poó*
的 *tëĕ* 's.
高 *kaoū* high-
過 *kwŏ* er
於 *yū* than
職 *chĕ* } office
分 *fún*
是 *shé* is
總 *Tsùng* } The Viceroy
督 *toŏ*
的 *tëĕ* 's

'It is *above* your head.'

頂 *tìng* vortex.
上 *shàng* above
首 *shów* head
你 *nè* your
在 *tsaé* situation
是 *Shé* Is

'The price is *above* ten thousand tales.'

有 *yeù* and
多 *tó* more.
萬 *wán* ten thousand
兩 *leàng* tales
是 *shé* is
一 *yäy* one
價 *Keà* } The price
錢 *tsëĕn*

Or,

一 *yäy* one
萬 *wán* ten thousand
兩 *leàng* tales.
高 *kaoū* } higher
過 *kwŏ*
於 *yū* than
價 *Keà* } The price
錢 *tsëĕn*
是 *shé* is

'Under.'

'I know that I can buy it *under* that price.'

得 *tĕ* can. 就 *tsèw* soon 之 *chē* the 是 *shé* that 我 *Gò* I

買 *maè* buy 下 *heá* below 價 *keá* price 知 *chē* know

'Before.'

'Go before me.'

去 *keú* go. 而 *ûrh* and 我 *gò* me 前 *tsëên* precede 你 *Nè* You

'*Before* the table of a magistrate.'

臺 *taĕ* table 官 *Kwān* } A magistrate's

前 *tsëên* before. 府 *foò* }

'Behind.'

'He followed *behind*.'

行 *hîng* walked. 而 *ûrh* and 後 *hów* after 隨 *sûy* followed 他 *Tà* He

'Beyond.'

'It is *beyond* that wall.'

牆 *tsĕäng* wall 在 *Tsaé* It is

之 *chē* 's 那 *nâ* } that

外 *waé* with outside. 幅 *fo* }

'It is now *beyond* the time appointed.'

期 *kĕ* the time appointed.
係 *hè* is
過 *kwŏ* past
而 *Ûrh*
今 *kīn* } Now

'Against.'

'It is *against* the wall.'

牆 *tseăng* the wall.
是 *Shê* It is
靠 *kaoŭ*
埋 *maê* } against

'He was leaning *against* the posts of the door.'

門 *mûn* the door
枋 *fâng* post.
他 *Tă* He
挨 *yaē*
埋 *maę* } leaned against

'He spoke to me *against* that man.'

攻 *kūng*
擊 *kĕĕ* } attacking
那 *nâ*
個 *kó* } that
人 *jîn* man.
他 *Tā* He
對 *túy* to
我 *gŏ* me
講 *keàng*
話 *kwá* } spoke

'The Tartars fought against the Chinese.'

對 *túy* were opposed
敵 *tëĕ* as enemies,
漢 *Hán* 人 *jîn* } the Chinese
與 *yû* with
滿 *Mwàn* 洲 *chōw* } The Tartars

'Over against.'

'*Ho-nan* is over against the foreign factories.'

館 *kwàn* factories
對 *túy* 面 *mëén* } opposite to.
河 *Hó* 南 *nân* } Ho-nan
在 *tsaé* is situated
夷 *è* the foreign

'Through.'

'Go *through* that road.'

去 *keú* go.
那 *nâ* 條 *teaoŭ* } that
路 *loó* road
你 *Nè* You
走 *tsŏw* walk
通 *tŭng* through

'You can go *through*.'

通 *tŭng* through.
得 *tĕ* can
行 *hîng* walk
你 *Nè* You

It implies *going through*, a door, a passage, or *any business*.

'About.'

'He went all *about* the market.'

行 *hîng* } walked.
過 *kwŏ* }

周 *chōw* } round about
圍 *weî* }

街 *keaé* } the market
市 *shè* }

他 *Tā* He
往 *wàng* went

'About so much.'

多 *tō* much.

這 *chĕ* } so
樣 *yâng* }

大 *Tá* } About
約 *yŏ* }

'He spoke to me *about* that affair.'

及 *këĕ* about

那 *nâ* } that
件 *këén* }

事 *seé* affair.

他 *Tā* He

替 *tĕ* to

我 *gò* me

講 *keàng* spoke

'Among, amongst.'

'It must be *amongst* these.'

內 *náy* midst.

這 *chĕ* } these
些 *sëē* }

之 *chē* 's

其 *Kĕ* It

必 *pëĕ* must

在 *tsaé* be

'The Emperor is the greatest *amongst* men.'

至 *ché* most
大 *tá* great.
皇 *hwâng* } the Emperor
帝 *té*
是 *shé* is
人 *Jîn* Men
之 *chē* 's
中 *chūng* midst

'Between.'

'The pencil is lying *between* these two ink-stands.'

中 *chūng* } between.
間 *këén*
墨 *mĕ* } ink-stand
硯 *yĕn*
之 *chē* 's
在 *tsaé* situated
那 *nâ* these
兩 *leàng* two
其 *Kẽ* The
筆 *pëĕ* pencil
是 *shé* is

'Near.'

近 *Kín.*

'It is *near* that chair.'

椅 *e* } chair.
子 *tseè*
是 *Shé* It is
在 *tsaé* situated
近 *kín* near
那 *nâ* } that
張 *chāng*

'It is a long time *since* that.'

久	*kèw* long time.	係	*hè* is	至	*ché* to	其	*kè* that	自	*Tseé* From
好	*haoù* a good	今	*kin* now	事	*seé* affair	有	*yeù* have

OF CONJUNCTIONS.

'Though, although.'

'*Though* he be sick, he must come.'

來 *laê* come.
病 *pĭng* sickness
雖 *Sūy* } Though
然 *jĕn* }
尙 *shàng* } yet (he)
且 *tseê* }
他 *tă* he
必 *pëĕ* must
有 *yeù* have

'*Although* I have frequently admonished him, I do not perceive that he has reformed.'

他 *tă* him
改 *kaè* } reform,
過 *kwŏ* }
不 *poŏ* not
見 *këén* see
勸 *keuĕn* admonished
他 *tă* him,
還 *hwân* yet
雖 *Sūy* Although
我 *gò* I
係 *hè* have
數 *soó* several
次 *tseé* times

'For.'

蓋 *Kaé.*

'If at that time, that affair had happened, I must have seen it, *for* I was then present.'

我 *gò* I
就 *tsèw* then
在 *tsaé* was
那 *nâ* } there.
處 *chŭ* }
事 *seé* affair,
我 *gò* I
必 *pëĕ* must
見 *këén* } have seen
過 *kwŏ* }
蓋 *kaé* for
彼 *pè* that
時 *shê* time
若 *Jŏ* If
當 *tāng* that
時 *shê* time
偶 *ngeù* } happened
然 *jĕn* }
有 *yeù* to have
那 *nâ* } that
件 *këén* }

'And,' is sometimes made by *úrh* 而; *këĕ* 及; *yéw* 又; *píng* 並.

'He *and* his brother live in the city.'

裏 *lè* within
居 *keū* } dwell.
住 *chú* }
兄 *heūng* } brother
弟 *te*
在 *tsaé* situated
城 *chĭng* the city
他 *Tă* He
及 *këĕ* and
他 *tă* } his
的 *tëĕ* }

'He came, *and* told me.'

知 *chē* } to know.
道 *taoú* }

說 *shŭ̌* } told
過 *kwŏ* }

他 *Tā* He
來 *laê* came
我 *gð* me
而 *úrh* and

'I want this *and* that also.'

那 *nâ* } that.
個 *kó* }

又 *yéw* and also
要 *yaoú* want

這 *chĕ̌* } that
個 *kó* }

我 *Gð* I
要 *yaoú* want

'This *and* that were made by him.'

為 *weî* are
他 *tă* he
所 *sð* what
造 *tsaó* } made.
的 *tëë* }

這 *Chĕ̌* } This
個 *kó* }

並 *píng* and
那 *nâ* } that
個 *kó* }

Yăy 亦, also, is used for the conjunction 'and.' The sound of *yăy* 也, the final particle, is commonly used in conversation for 'and.' It is also sometimes written, but it seems improper.

In Chinese composition, the conjunction 'and' is sparingly used.

'If.'

Jŏ 若; *tàng* 倘; *joô* 如, as, is often used for 'if.'

'If he accompany me, I will go.'

去 *keù* go. 我 *gò* I 隨 *sûy* follow 若 *Jŏ* If
則 *tsĕ* will then 我 *gò* me 他 *tă* he

'If you should have good news, I beg that you will hasten to send a line, to let me know.'

之 *chē* it. 字 *tseé* character 寄 *ké* send 祈 *kē* beg 佳 *keă* } 倘 *Tâng* If
知 *chē* (to make me) know 一 *yăy* a 速 *tsŏ* quickly 音 *yīn* } good news 有 *yeù* (you) have

'So.'

是 *shé.* 如 *Joô*

'If that affair be so, it is well.'

卽 *tsëĕ* then 如 *joô* } so, 事 *seé* affair 若 *Jŏ* If
好 *haoù* well. 是 *shé* } 爲 *weî* be 其 *kĕ* that

'That,' denoting a final end.

致 *chê.* 以 *È*

'He studied that he might obtain a public situation.'

官 *kwān* magistrate's
職 *chäy* situation.
以 *è* } that (he)
致 *ché* }
得 *tĕ* might obtain
他 *Tă* He
讀 *tŏ* read
書 *shoō* books

'As.'

'Do it *as* you did before.'

做 *tsó* act.
而 *ûrh* and
舊 *kéw* the old
照 *chaoú* imitate
你 *Nè* You

The same is expressed thus,

般 *pwān* mode.
時 *shê* time
一 *yäy* one
如 *joô* as
前 *tsëĕn* before
你 *Nè* You
做 *tsó* do

'*As* he wishes it so, very well.'

卽 *tsëĕ* then
這 *chĕ* } thus
樣 *yâng* }
好 *haoù* well.
悅 *yuĕ* likes
有 *yeù* to have
既 *Kè* As (or since)
他 *tă* he

In this sentence, 'since' would probably be better than 'as.'

'*As* you please.'

便 *pëén* convenience.
你 *nè* your
隨 *Sûy* Follow

'*As* soon *as* he comes, inform me.'

我 *gò* me
知 *chē* to know.
報 *paoú* announce
與 *yū* to
卽 *tsëĕ* the instant
時 *shê* time
他 *Tă* He
來 *laê* comes

'He must do it *as* well *as* he can.'

做 *tsŏ* act. 而 *ûrh* and 力 *lëĕ* strength 如 *joô* as (his) 必 *pëĕ* must 他 *Tā* He

They more generally say,

做 *tsó* do. 去 *keú* go and 力 *lëĕ* strength 盡 *tsìn* exert. his-utmost 必 *pëĕ* must 他 *Tā* He

Which expresses exactly the same sense.

'You may have as much as you please.'

可 *kŏ* may 隨 *sûy* follow 不 *Poŏ* Not

有 *yeù* have. 你 *nè* your 拘 *keū* restricted

之 *chē* your 多 *tō* how much

意 *ê* will 少 *shaô* how much

'Lest.'

Is difficult to render in Chinese.

'Make haste and finish, *lest* if not he should be angry.'

他 *tā* he 如 *joô* if 你 *Nè* You

生 *sāng* 怒 *noó* will be angry. 不 *poŏ* 是 *shè* not 快 *kwaĕ* hasten

些 *sëē* a little

恐 *kûng* 怕 *pă* apprehend 做 *tsó* 完 *wón* to finish

'Than.'

'There is nothing higher *than* heaven.'

天 *tëēn* heaven. 於 *yū* than 高 *kaoū* higher 莫 *Mŏ* Not

'Because.'

'He is happy *because* he is good.'

故 *koó* 也 *yăy* } that is the reason. 做 *tsó* does 善 *shén* good; 福 *fŏ* happiness 因 *yīn* because 他 *Tă* He 有 *yeù* has

'Neither.'

不 *poŏ* not 是 *shé* are. 兩 *Leàng* 個 *kó* } Both

'Both.'

個 *kó.* 兩 *Leàng*

'Unless.'

Is not easily rendered.—

'He will come soon, unless he be sick.'

來 *laê* come. 他 *tă* he 就 *tsĕw* will soon 有 *yeù* have 病 *pĭng* sickness 倘 *Tăng* If 不 *poŏ* not

Or thus,

是 *shē* be (he)
有 *yeù* } is sick.
病 *ping* }
不 *poŏ* } if not so
然 *jén* }
必 *pëĕ* must
他 *Tă* He
就 *tsèw* will soon
來 *laĕ* come;—

'Notwithstanding.'

'Though he was a little sick, he came *notwithstanding*.'

來 *laĕ* came.
尙 *sháng* } notwith-
且 *tseĕ* } standing
病 *ping* sickness,
他 *tă* he
有 *yeù* had
些 *sëē* a little
雖 *Sūy* Though
他 *tă* he

'Yet.'

'There are *yet* a few.'

幾 *kē* } a few.
個 *kó* }
還 *Hwân* Yet
有 *yeù* have

'But.'

'They came with me, *but* they went by themselves.'

自 *tseé* } themselves
已 *kè* }
去 *keú* went.
來 *laĕ* came,
但 *tán* but
他 *tă* } they
們 *mún* }
他 *Tă* } They
們 *mún* }
同 *tŭng* with
我 *gò* me

'I should be glad to do it, *but* the time is not suitable.'

不 *poŏ* not
就 *tsèw* suitable.
時 *shê* } the time
候 *hĕw* }
做 *tsó* to do it,
惟 *weî* but
我 *Gŏ* I
悅 *yuĕ* delight

'It is not A-nan, *but* A-mew.'

亞 *A* }
茂 *mew* } A-mew.
但 *tán* but
是 *shé* is
亞 *A* }
南 *nan* } A-nan
不 *Poŏ* Not
是 *shé* is

'It is not only his duty to do it, *but* your duty also.'

做 *tsó* to do it.
亦 *yăy* also
當 *tāng* ought
卽 *tsëĕ* but
你 *nè* you
應 *yīng* duty
做 *tsó* to do
係 *hè* is
他 *tă* his
不 *Poŏ* Not
特 *tĕ* only

'This is what he wishes to do, *but* it is not my original intention.'

意 *ê* intention.
我 *gò* my
本 *puèn* original
然 *jĕn* but
非 *feî* not
欲 *yŏ* wish
爲 *weî* to do,
是 *shé* is
他 *tă* his
此 *Tsĕĕ* This
事 *sĕé* affair

'Nor.'

'He would *neither* do this way *nor* that way.'

做 *tsó* do.
亦 *y ăy* also
不 *poŏ* not
樣 *yâng* way
他 *tă* he
做 *tsó* do
那 *nâ* that
他 *tă* he
不 *poŏ* not
這 *Chê* } Thus
樣 *yâng* }

'Either, or.'

'It is *either* Lin-kwan *or* Haou-kwan, I do not know which.'

那 *nâ* which
一 *yăy* } one.
個 *kó* }
浩 *Haou* }
官 *kwan* } Haou-kwan
不 *poŏ* not
知 *chē* know
是 *shé* is
是 *Shé* It is
或 *hwă* either
林 *Lin* }
官 *kwan* } Lin-kwan
或 *hwă* or

OF INTERJECTIONS.

I. *Expressive of grief.*

As

呼 *hoō.* 嗚 *Woō*

'Alas! Alas!'

In distress, they say

我 *gò.* 憐 *lëên* 可 *Kŏ*

'I'm to be pitied!'

我 *gò.* 得 *tĕ* 不 *poŏ* 了 *Leuoù*

'I'm undone!'

哉 *tsaĕ.* 痛 *tung* 呼 *hoō* 嗚 *Woō*

'Alas, how painful!'

哉 *tsaē.* 吁 *heū* 嗚 *Woō*

And,

乎 *hoŏ.* 嗟 *tseăy* 吁 *Heū*

Also denote grief and anxiety.—

2. Of Surprize.

哉 *tsaē.* 何 *Hô*

'What!'

Âh yâ 呀吖 is extremely common, though the first of the characters is only found in lighter productions. It is an exclamation that escapes them when they admire, wonder, are distressed or pity, as well as in the moment of surprize.

3. Of Admiration.

哉 *tsaē.* 休 *Hëeū*

'How excellent!'

哉 *tsaē.* 矣 *è* 大 *Tâ*

'O how great!'

哉 *tsaē.* 休 *hëeū* 歟 *yû* 猗 *E*

'O how admirable!'

È foō 夫矣, at the end of a sentence, denote admiration. *Foō* 夫 frequently occurs at the beginning of a sentence, and nearly corresponds to the word 'now' when used as a particle of connection, 'as, now if this be true,' &c.

OF THE PROVINCIAL DIALECT.

OF THE CANTON DIALECT.

That the pronunciation of the character is in the provincial dialect different from that of the *Kwān* dialect, has already appeared in the table of syllables. Though that table exhibits the regular difference that subsists between them, there are yet in the provincial dialect many anamolies not noticed there, and which can be learned only from practice.

In the Canton dialect, there are words for which they have no character, and there are others, for which the people of the province have formed a character. These Provincial characters are not admitted into dictionaries of the language.

The Provincial dialect is called *pĕ hwá* 話白; *toŏ hwá* 話土, and *toŏ tăn* 談土 in contradistinction from the *proper* and *general* language of the Empire, called *kwān hwá* 話官, 'public officer's speech or language.' In Europe, it is called, from the Portugueze, the 'Mandarin tongue.'

The Chinese define the phrase *kwān-hwá* thus,

爲	*wei* are	聲	*shing* the tone and	言	*yĕn*	} languages;	用	*yúng* use	公	*kūng* universally	各	*Kŏ* Every
正	*chíng* right.	音	*yīn* pronunciation	語	*yù*		之	*chē* the	通	*tūng* throughout	省	*sáng* province

i. e. 'The proper and general language of the empire.'

In the Canton dialect, the names of things are generally the same as in the *kwān* dialect; that is, the character is the same, though they pronounce it differently. With the Pronouns it is not so. 'He' is expressed by *kue*^{12} 佢. The plural, they form by the word '*te*^{3},' for which they have no character.* 'We,'—*ngò* 我 *te*^{3}. 'You,' *nì* 你 *te*^{3}. 'They,' *kue*^{12} 佢 *te*^{3}.

The *Possessive*, 'mine,' *ngò tĭk* 的我, or *ngò* 我 *ka*^{2}. 'Ours,' *ngò* 我 *te*^{3} *ka*^{2}. The other persons are formed in the same way.

Demonstrative. 'This,' *nè kó* 個. 'That' *kó kó* 個 個.

The Interrogative. 'What?' *mat*^{1} 乜; *mat*^{1} *ya*^{2}, 野乜. 'Who?' *mat*^{1} *ya*^{2} *yûn* 人野乜, or *pen*^{3} *kó yûn* 人個邊. It is also said *mat*^{1} *shue*^{12} 誰乜. 'Which?' *pen*^{3} *kó ya*^{2} 野個邊, or *mat*^{1} *ya*^{2} 野乜.

For the Verb *to be*, they generally use *hei* 係. Thus,

'Who is it?'

人 *yûn.* 野 *ya*^{2} 乜 *mat*^{1} 係 *Hei*

The Adverb 'not,' they render by *īm* 唔, and *mów* 冇.†

'Is it or not?'

係 *hei.* 唔 *īm* 係 *Hei*

* Every person, however, adopts such a character as he thinks conveys the sound.

† No person,' *mów yûn* 人冇. 'He is not come,' *kue*^{12} *mów loê* 來冇佢. 'No business, affair &c.' *mów szú* 事冇.

'It is not.'

係 *hei.* 唔 *Im*

'How?' is made by *tem*^{3} *yaong*$^{2\,2}$ 樣點. 'Thus,' by *kum*^{1} *yaong*$^{2\,2}$ 樣咁. 'Where?' *pen*^{3} *chi* 處邊.

The word 'thing,' they express by *ya*^{2} 野. 'A good thing,' *how*^{2} *ya*^{2} 野好. 'A bad thing,' *īm how*^{2} *ya*^{2} 野好唔.

'To bring,' they express by *nîng leî* 黎擰; *kai leî* 黎; *lò leî* 黎攞. 'To take,' *lò* 攞. 'To take away,' *nîng hue*$^{1\,2}$ 去擰; *kai hue*$^{1\,2}$ 去; *lo hue*$^{1\,2}$ 去攞. 'To eat,' *yak*^{1}; *yak*^{1} *fan.* 飯

An interrogation is often made by *héi má* 嗎係, 'is it, or not?' and also by *né* 呢.

The above are the provincial characters which most frequently occur. We shall add a few sentences, taken from the preceding part of the work, and now render them according to the Canton dialect, by which the difference between it and the Mandarin tongue will be readily seen.

Sentences which occur under the Pronouns, page 87.

'I do not know.'

到 *tâw.* 知 *che*^{3} 唔 *im* 我 *Ngô*

'Have you the key of my study?'

嗎 *ma.* 你 *nè* 匙 *shè* *ka* 房 *fông* 我 *Ngò*
處 *chǐ* 係 *heí* 鎖 *sò* 門 *mân* 書 *shō*

'I'll thank you to pass the ink to me.'

俾 *pè* 過 *kuò* 揩 *kaǐ* 請 *Tsìng*
我 *ngò.* 黎 *leí* 墨 *mäk* 你 *nè*

'You do not love me as he does.'

佢 *kuei 2.* 似 *tsí* 唔 *ìm* 我 *ngò* 愛 *oí* 你 *Nè*

'My meaning is this.'

樣 *yaông.* 咁 *kàm* 係 *heí* 思 *szí* 意 *ê* *ka* 我 *Ngò*

'This sentence is what he himself pronounced.'

話 *wáh* 已 *kè* 佢 *kuei 2* 句 *kuś* 呢 *Nè*
ka. 所 *shò* 自 *tsí* 係 *heǐ* —— *yät*

'He loves his son.'

仔 *tseī.* *ka* 已 *kè* 自 *tsí* 愛 *oí* 佢 *Kuei 2*

'What affair?'

事 *szí.* 野 *ya²* 也 *Mat¹*

'What person is it?'

人 *yán.* 個 *kó* — *yăt* 邊 *pen³* 係 *Hei*

'This character.'

字 *tsî.* 個 *kō* 呢 *Né*

'That dog.'

狗 *kàw.* 隻 *chi k* 個 *Kó*

'These tea cups.'

杯 *puē.* 茶 *chă* *te* *Ne*

'Those umbrellas.'

傘 *sàn.* 雨 *yù* 把 *pă* 幾 *kē* 個 *Kó*

'The thing which I wanted.'

野 *ya².* *ka* 攞 *lo* 所 *shò* 我 *Ngò*

Or

野 *ya².* *ka* 要 *yeú* 所 *shò* 我 *Ngò*

'Neither.'

係 *heí.* 唔 *im* 個 *kó* 兩 *Leòng*

'Such a man as this.'

人 *yûn.* *ka* 樣 *yaông* 咁 *Kàm*

Sentences which occur under the Adjectives, page 68.

'He is wicked.'

ka. 惡 *ŏk* 係 *heí* 佢 *Kue*12

'This rice is good.'

ku. 好 *hàw* 係 *heí* 米 *meì* 樣 *yaông* 呢 *Nê*

'This is better than that.'

個 *kŏ.* 個 *kó* 過 *kuŏ* 好 *hàw* 個 *kŏ* 呢 *Nê*

'Whether is this or that the better?'

個 *kó.* 個 *kŏ* 共 *kūng* 呢 *Nê*

好 *hòw.* 邊 *pen*3 個 *kó* 個 *kŏ*

'The sooner the better.'

好 *hàw.* 越 *yăt* 早 *tsàw* 越 *Yăt*

'Greater than the whole.'

總 *tsùng.* 一 *yăt* 過 *kwŏ* 大 *Tí*

'The best wine.'

酒 *tsàw.* *ka* 等 *tàng* 上 *shèng* 最 *Tsuĕ*

'He performs the best work—you should employ him.'

佢 kue1 2 以 è 你 nè 工 kūng 等 tàng 上 sheòng 佢 Kue1 2
做 tsôw. 託 tŏk 可 hò 夫 fū ku 一 yät 做 tsôw

Sentences which occur under the Verbs, pages 114, *&c.*

'I have a book.'

書 shō. 本 pùn 一 yăt 有 yàw 我 Ngò

'You have a great deal of cotton.'

花 fâ. 棉 mĕn 多 tō 好 hòw 有 yàw te 你 Nè

'What have you to sell?'

賣 maé. 物 măt 貨 fó 野 ya2 乜 mat1 有 yàw 你 Nè

'Had you before?'

嗎 mà. 有 yàw 先 sēn 你 Nè

'No, he had not?'

ka. 有 yàw. 係 heí 唔 ĭm 佢 Kue1 2

'I shall have.'

有 yàw. 者 chà 日 yăt 明 mîng 我 Ngò

'To-morrow,' they often express by

日 yăt. Ting

'Will he have to-morrow?'

嗎 *mà.* 係 *heí* 有 *yâw* 將 *tseòng* 日 *yät* 明 *míng* 佢 *Kuè*[1 2]

'I am an old man?'

人 *yân.* 老 *lâw* 係 *heí* 我 *Ngô*

'This is mine?'

kà. 我 *ngô* 係 *heí* 個 *kó* *Ne*

'They were once at Peking.'

一 *yät* 北 *pèk* 到 *tów* 佢 *Kuè*[1 2]

次 *tsí.* 京 *kīng* 過 *kuò* *te*

'I will be careful.'

心 *sūm.* 小 *seù* 爲 *weî* 必 *pet*[3] 將 *tseòng* 我 *Ngô*

'Let him be there.'

處 *chǐ.* 個 *kŏ* 在 *tsoí* 佢 *kuè*[1 2] 許 *Huè*

'If he be there call him.'

佢 *kuè*[1 2] 處 *chǐ* 在 *tsoí* 若 *Yŏk*

黎 *leî.* 叫 *keú* 個 *kŏ* 佢 *kuè*[1 2]

'How old are you.'

歲 *suí.* 多 *tō* 幾 *kē* 你 *Nè*

'That work is done.'

完 *unê.* 做 *tsów* 夫 *fū* 工 *kūng* *te* 個 *Kó*

'Did he come yesterday?'

係 *heí.* 唔 *īm* 係 *heí* 黎 *leí* 日 *yăt* 作 *tsŏk* 佢 *Kuei*?

The syllable *lŏ* ends almost every sentence—it is a mere expletive. 'Yes' is expressed by *heí* 係 *lŏ*. The syllable *né* 呢, often terminates interrogative sentences.

'How?'

呢 *nê.* 樣 *yaông* 黑占 *Tem*³

OF SYNTAX.

As the adjective in Chinese has not, strictly speaking, though we use the terms, any distinction of gender, number or case, it necessarily agrees with the substantive; again, as the verb is the same in every person, in both numbers, it always agrees with its nominative; and finally, as the form of the noun is not altered by the influence of the verb, there is no place either for Concord or Government, which two generally constitute the most material parts of the syntax of a language.

A few remarks on the right order of words in a sentence is all that can be included in the Syntax of a grammar of the Chinese language.

1. A noun in the nominative case follows that connected with it in the possessive, as, 'This man's son.'

兒 *ûrh* } 子 *tsecè* } son. 人 *jîn* man 之 *chē* 's 這 *Chĕ* } 個 *kò* } This

'His Excellency the Viceroy of *Canton* and *kwang-si*.'

大 *tá* } 人 *jîn* } his excellency. 總 *tsàng* } 督 *toŏ* } Viceroy 兩 *Leàng* Two 廣 *kwàng* kwang's

2. After the name of office follows the person's name filling that office. Thus,

周 *Chōw*
祚 *tsee̊*
縣 *hē* } Chow-tsee-he.

順 *Shún* } Shun-te
德 *tĕ*

縣 *Hëe̊n* Heen,

i. e. '*Chow-tsee-he*, the *Heen* of *Shun-te*.'

彭 *pŭng.* 縣 *Hëe̊n* 山 *shān* 香 *Heāng*

i. e. '*Pung*, the *Heen* of *Heang-shan*.'

Heen is at once the appellation of a district of a certain extent, and the appellation of the officer or chief magistrate of the district.

3. The time of an action, precedes the verb expressing that action. As,

將 *tseāng* will
來 *laē* come.
他 *Tā* He
明 *mĭng*
天 *tëe̊n* } to-morrow

'He will come to-morrow.'

4. In dates, the year precedes the month, and the month the day. Thus—'A Petition of the first day, of the second moon of the 16th year of Kea-king,' rendered into Chinese is inverted. As,

禀 *pìn* petition. 二 *ārh* second 嘉 *Keā* } Kea-king
月 *yuĕ* moon 慶 *king*
初 *tsŏ* } first 十 *shĕ* } 16th
一 *yăy* 六 *lŏ*
日 *jĕ* day 年 *nëen* year

5. Adjectives generally precede the noun. As

山 *shān* hill. 高 *Kaoū* High

'A high hill.'

人 *jîn.* 好 *Haoù*

'A good man.'

Sometimes they may either precede or follow the noun. As,

好 *haoù* very 地 *Té* } Country
大 *tá* large. 方 *fāng*

Or

地 *té* } country. 好 *Haoù* Very
方 *fāng* 大 *tá* large

'A very extensive country.'

6. When a particular emphasis is laid on the adjective, it follows the noun; also when it is accompanied by an adverb. As,

大 *tá* great. 事 *Seê* } Affair
情 *tsĭng* }

'An important affair.'

敝 *pé* base
得 *tĕ* } extremely.
狠 *hăn* }
一 *yăy* } an
端 *twān* }
事 *seê* affair
這 *Chĕ* } This
個 *kó* }
係 *hé* is

'This is an affair extremely base.'

7. The adjective is sometimes separated from the noun by the verb coming between. As,

關 *kwān* } consequences.
係 *hê* }
大 *Tá* Greatly
有 *yeû* has

'It has important consequences.'

8. *Voô* 無, at the beginning of a sentence, is understood to apply to every succeeding member, unless there be some turn in the expression. As,

者 *chày* it
不 *poŏ* not
一 *yăy* a
不 *poŏ* not
無 *Voô* No
矣 *è* !
見 *këén* see
方 *fāng* quarter
聞 *wăn* hear;
處 *chŭ* place

i. e. 'There is no place where it is not heard, no quarter in which it is not seen.'

The preface to the Dictionary of *Kang-he* says, that it was the Emperor's wish, that that work should be so perfect, that,

矣 *è* ! 不 *poŏ* not 音 *yīn* sound 詳 *tseăng* explained 之 *chē* which 無 *Voŏ* No

備 *pé* prepared 之 *chē* which 一 *yăy* a 不 *poŏ* not 義 *é* meaning

i. e. 'There should be no sense, (of the character which was) not fully explained; no pronunciation which was not given.'

9. Two negatives make a strong affirmative. As,

被 *pe* receive 壞 *hwaè* 了 *leaoù* ruined. 其 *Kĕ* That 船 *chuĕn* vessel 無 *voó* not 不 *poŏ* not

'That vessel must inevitably be lost.'

知 *chē* know. 不 *poŏ* not 無 *voó* not 你 *Nè* You

'You cannot but know, or—you know it fully.'

知 *chē* know. 不 *poŏ* not 得 *tĕ* can 不 *poŏ* not 你 *Nè* You

'You cannot but know, or—you must know.'

OF PROSODY.

The Chinese language, from its being composed of monosyllables, when spoken gives a rather harsh and broken sound. There is a good deal of tone in the pronunciation of the natives. In the Tartar pronunciation of the language, however, there is less tone, and perhaps from its being the Court dialect it is very generally imitated. In reading the Classical books they delight in a musical pronunciation, like recitative.

For an account of what are commonly called the tones, and which are the accent and quantity of the Chinese language, see page 19.

The poetry of the Chinese is generally in rhyme. In the present day, however, they pay particular attention to the arrangement of the tones, or to the accent and quantity of each line.

A Chinese writer in his preface to a collection of poems, compares the progress of poetry in China, to the gradual growth of a tree. The celebrated *Shē-king* 經詩, he compares to the roots; when *Soo-le*(1) flourished, the buds appeared; in the time of *Keen-ngan*,(2) there were abundance of leaves, but during the dynasty *Tang*,(3) many reposed under the shade of this

(1) *Soo le* 李蘇. (2) *Keen ngan* 安建. (3) *Tang* 唐.

tree, and there were rich supplies of flowers and fruit. The *Shē-kīng* 經詩 contains about three hundred ancient odes selected by Confucius. Of the three thousand from which he took them, many were immoral, and unworthy of being preserved. About 1500 years ago, *Choo-foo-tsee*(1) revised and published them with a collection of the best commentators. The *Shē-kīng* is divided into three parts called *fūng* 風; *yā* 雅; and *sûng* 頌. The first contains odes on the common occurrences of life; the second has a reference to government, and the third contains Eulogies. The sentences or lines generally consist of four characters. The Chinese often arrange the lines by the side of each other, but not always: they sometimes merely point them off; in that case you cannot tell, by the appearance of the page, whether it contains poetry or not.

The most regular compositions are called *she*, and always now contain either five or seven words in each line. They express them by, *woò yên shē*, 詩言五; and, *tsĕ yén shē* 詩言七.

Odes containing five words in each line have four, eight, or sixteen lines to a verse. Those which contain seven words in each line, have four or eight lines to a verse. The second, fourth, sixth, and eighth lines should rhyme. They frequently make the first also rhyme with the others. The Rhythmus they call *tûng yún* 韻同, and denominate the verse by the number of words which rhyme. Thus they say, *Woò yên pà yún* 韻八言五,

(1) *Choo foo tsee*, 子夫朱.

i. e. a verse containing five characters in each line, and sixteen lines: for every other line ends with the same sound. The difference between *pîng-shîng* 聲平, and *tsĕ-shîng* 聲仄, has been already explained at page 19.

If there be five words in a line, and the second word be *pîng-shîng*, it is required that the fourth be *tsĕ-shîng*; and vice versa, if the second be *pĭng-shîng*, the fourth shall be *tsĕ-shîng*. It is also required, that the second and fourth characters of every pair of lines, shall be in the one line *pîng-shĭng* and in the other *tsĕ-shîng*.

Similar rules are observed in those verses which contain seven characters in each line. In these it is required, that the second, fourth, and sixth words in each line should be varied.

Another species of poem more irregular than the *she*, and generally extended to a greater length, is denominated *foó* 賦. Beside these, there are small pieces which are intended to be sung, and which are called *kō* 歌; *keŏ*, 曲; and *tseĕ* 辭, or, *tseĕ* 詞. Without extensive knowledge of their ancient history, and the customs and manners of the country, it is very difficult to understand their poetical compositions. The very point and beauty of the piece often depends on some slight allusion which a foreigner does not perceive. Added to that, the style is peculiarly concise, and unusual words are introduced.

A Specimen of that species of ode called She, containing seven words in each sentence, and eight lines in all.

寄友人　病多慵引　官職無才　穴鳳瑞時　人龍別後　琴樽風月　金玉松筠　早晩烟村　挂簷重對　蓼花灘。　碧江畔。　舊歲寒。　閒生計。　見何難。　來却易。　興已闌。　架書看。(1)

To a Friend.

"Through much disease, I rarely take my book from the shelf;

"I hold an office, but am without ability—my spirits are broken.

"When the queen (2) of birds from the interstices of the mountains appeared, and times were prosperous, we easily met,

"But since the man who is a prodigy parted from me, how difficult to see him.

"In playing on the kin, drinking in the breeze, or beneath the shining moon, I spend my life,

"(But my friend valuable as) the gold and the gem remains, like the trees *Sung* and *Kiun*, unhurt by the rigours of winter.

"Ere long I shall return to my obscure village, and by the side of the stream spread my net;

"There again I shall fish over against the *lŏ* flower, and the stones of the brook."

(1) In M. S. the words which rhyme are often marked with a double period as above. (2) A fabulous bird, said to be seen when eminently great men appear.

An Ode (She) containing seven words in each sentence, and four lines in a verse.

欲兒苦朝　　吳詔夢幾
歸女憶朝　　樹燕魂度　憶父
未相憶扶　　雨地不乘
得思門寢　　雲斷風憚
悵涙雙倚　　恨長岌問
空囊數白　　何如遠起　書
囊行髮望　　如遠居　書

On remembering my Father.

"The trees of *Woo* are entirely separated from the clouds of *Yen*,
So is our correspondence entirely broken off,
Extremely remote are the two countries; I am anxious how to act.
My spirit in dreams cares not for the distance.
I have often mounted on the wind, and gone to inquire when he arose, and where he dwelt:
I desire to return but cannot; I mourn in poverty.
My children, boys and girls, think of me with many tears,
I am distressed, when I remember my parents, and their hoary locks,
Morning after morning, leaning on their staff, and against the posts of the gate, they anxiously look for my return."

Specimen of what are called Tseĕ 辭.

不 相 年 日
用 歡 年 日 送
惜 在 春 人 春
花 尊 更 空 辭
飛 酒 歸 老

An Adieu to Spring.

"Day after day man advances to vacant old age;

But year after year the spring returns.

Let us rejoice together, and take a bottle.(1)

It is in vain to regret the flowers that are fled."

(1) Sober as the Chinese appear to be, many of their lighter productions are bacchanalian.

Specimen of what are called Keŏ 曲

清江曲

長杨中南曲

枝水上春併歸。

風掃地桃花飛。

杨人光照衣。

吹人光照衣。

景將夕。

光照衣。

擲黃金。

留上客。

A Keang Nan Keŏ.

"To the midst of the branches, and the surface of the water, spring has returned.

The long rows of willows brush the earth; the peach flowers fly in the wind.

The gentle breeze blows on man; the light of the setting sun shines on his garments.

It illumines his garments,

It glows as the evening advances.

Draw out the yellow gold; (prepare a repast),

Detain our worthy guest."

NOTE.

With the exception of a few sentences taken from books, the preceding phrases depend for their accuracy on the authority of a native of good parts, and who has taught the language to his own countrymen for twenty years.

FINIS.

BSB Bayerische StaatsBibliothek
MDZ Münchener DigitalisierungsZentrum Digitale Bibliothek

Morrison, Robert,

A grammar of the Chinese Language

Serampore 1815

Bamberg, Staatsbibliothek -- Phil.q.40
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